

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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NEW YORK, SATURDAY, OCTOBER 3, 1857.

WHOLE NO. 283.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

We frequently receive communications, designed for insertion among our regular correspondence, whose sole object seems to be to bring into favorable notice some public medium either for tests, for healing, or for trance speaking, and who expects to receive a *quid pro quo* for his services from the public. In some such communications even the terms and conditions on which such persons will serve the public, are stated in a minute and advertisement-like manner. We are always happy to insert personal notices of this kind where the author or the individual specially interested is well and favorably known to us, and when the communication is of sufficient public interest to merit a place in our columns; but when neither of these conditions exist, and there is nothing about the communication to distinguish it from an advertisement or a personal puff, it is obvious that we can not, either in justice to ourselves or to our readers, to whom we owe our space, insert it except in our advertising columns, and on advertising terms.

Dodworth's Academy, next Sunday.

Judge Edmonds will lecture at Dodworth's Academy, next Sunday, morning and evening.

T. L. Harris' Meetings.

T. L. Harris will lecture on each successive Sunday, morning and evening, until further notice, at Descombe's Rooms, 764 Broadway, East side, five doors above Eighth street.

Mrs. Emma F. Jay Ballene at Snayvesant Institute.

Mrs. Emma F. Jay Ballene will lecture at the Snayvesant Institute, Broadway opposite Bond street, this city, on Thursday evening of the present week, October 1. Admittance, 25 cents, or six tickets for \$1. Mrs. Emma F. Jay Ballene at Philadelphia.

Mrs. Emma F. Jay Ballene will lecture in Philadelphia next Sunday, to the Spiritualists, at their usual place and their usual times of meeting.

Lecture in Brooklyn.

William Fishbough will lecture to the Spiritualists in Brooklyn next Sunday, at half-past 3 o'clock, at Clinton Hall, corner of Clinton and Atlantic streets.

Movements of Mrs. Tuttle.

Mrs. C. M. Tuttle spoke at Poughkeepsie last week at the Universalist church to a crowded and intelligent audience, who were highly pleased. She is to lecture at the following places: Glen's Falls, N. Y., Sunday, October 4; Troy, Sunday, October 11, and at Philadelphia, Sunday, October 25, and November 1.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch, who has recently been lecturing at various places in central New York, sometimes drawing immense crowds, lectures in Utica on Tuesday and Thursday evenings of this week and on Sunday next. Also in Poughkeepsie, Tuesday evening, October 6th. Mr. Rodman's Return.

Mr. G. A. Rodman, test medium, has just returned from a tour at the West, and will remain in this city, at his rooms 764 Broadway, receiving visitors until October 6th, after which he will proceed to Philadelphia to spend the winter.

Miss C. M. Beebe in Michigan.

By a note from Mr. E. Samson, of Ypsilanti, Michigan, we learn that Miss C. M. Beebe lectured at that place on Sunday, September 20th, to good houses, and with marked effect. She proposed to spend the ensuing week at that place and in Ann Arbor; and it was her intention to lecture at Detroit last Sunday, thence to proceed to Cold Water, in Hillsdale Co. Our correspondent's note came too late for attention last week.

Michigan Yearly Meeting.

The Michigan yearly meeting of the Friends of Human Progress will convene at Battle Creek, commencing at half past ten o'clock, on Saturday, the 10th of October 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs;" but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade—they would meet on the broad and universal platform of the "Fatherhood of God, and the Brotherhood of man," fearing not for truth, so long as our platform is free—would invite the cooperation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupefy the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order effectually to combat the giant wrongs and errors of the age.

J. F. AVERILL, B. R. MERRITT,
E. C. MANCHESTER, J. WALTON, JR.,
H. D. G. FULLER, E. C. COCHRAN,
Executive Committee.

Angels on the Earth.

We have before testified that angels of God are on earth with important messages to man. A room is now in course of preparation by order of these heavenly messengers, wherein is to be revealed by them the order of the Kingdom of God, and the resurrection of the dead. A few obscure mediums have been selected for the transmission of this important intelligence, and as they are without means to procure the necessary materials for the preparation of the room, an appeal is hereby made to all persons who have an interest in the matter, to send to the following address whatever sums they may feel willing to contribute in aid of the undertaking. The cost of the illustrative and other materials to furnish the room will range from twenty five to fifty dollars, and as soon as the funds can be procured, and the arrangements completed, the room will be opened at proper times free to all well-disposed persons.

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Psychometrical delineations of character made daily.

The Crisis.

We call the attention of our readers to the advertisement of "The Crisis," in another column, published by Weller & Son, at La Porte, Indiana. Rev. Henry Weller, the senior editor and publisher, is author of an able work, "The Conflict of Ages Ended," which has attracted considerable attention, and will attract more. He possesses a clear, discriminating, logical mind, and better than all, though nominally New Church, has emancipated himself from sectarian fetters and gives himself an unobstructed flight in the search and investigation of truth. These characteristics form the staple of his monthly; which, enriched, as is promised for the ensuing year, by the spiritual experiences of the editor, can not fail to impart a special interest to the volume.

Our First Page Article.

On the first page of our present issue will be found the commencement of an article upon an important subject, by Rev. Edwin M. Wheelock, a Unitarian clergyman of Dover, N. H. It is a profound and far-reaching generalization of facts and principles (especially the concluding portion of it which will be published in our next) and few can attentively read it without finding their conceptions enlarged, whether they agree with the author in his main conclusions or not.

Chair at Dadworth's Hall.

The ladies and gentlemen attending the meetings at Dadworth's Hall are earnestly solicited to assist Miss Hardinge in improving the singing. Additional voices are required, and those who will render this aid, will receive in return free instruction in music and singing. Apply to Miss Emma Hardinge, Musical Academy, 20 Fourth Avenue, Wednesday and Saturday evenings, from 7 to 8 p. m.

H. H. Tator.

A gentleman who desires to communicate with Mr. Tator, wishes to know his present address. Address "Kirtland," office of this paper.

—The Hoboken Council Chamber, on Wednesday evening, was the scene of unusual excitement, attendant upon the trial and expulsion of Councilman John Beard of the Third Ward, upon the charge of having, in the course of an acrimonious debate at a previous meeting, called Councilman Wilson, also a representative from the Third Ward, "a d—d liar." He was expelled by a vote of four to one. This is encouraging to Spiritualists.

—Within the past three months, 8,000,000 new cents have been issued from the mint in this city, weighing forty-three tons.—Philadelphia Ledger.

UNITED IN MARRIAGE.

In Brooklyn, on Monday, September 28, 1857, by Rev. Henry Ward Beecher, Mr. SAMUEL H. STRYKER, JR., and Miss VIRGINIA, daughter of S. B. BRITTON, Esq.

NATURE'S DIVINE REVELATIONS.

BY ANDREW JACKSON DAVIS.

WE have recently issued a new edition of this best, most striking and most valuable of all Mr. Davis' works. In this book he unfolds the Principles of Nature, both physical and spiritual, and treats of the Origin of Man and the Origin of Worlds, and follows both through their various grades of development in Matter and Spirit. We annex a few items from the

TABLE OF CONTENTS.

PART I.	Universal and Eternal Motion.
	Eternal Progress through Spiral Lines of Development.
	Universal Correspondence.
	The "Great Positive Mind."
PART II.	Geology of the Earth—Mineral, Vegetable and Animal.
	Sciences of the Nations.
	Former Inhabitation of Central America.
	Language—Hieroglyphic—Mythologies—Circles.
	Man Physically.
	Man Spiritually.
	The Process of Death.
	The Second Sphere.
	The 3d, 4th, 5th, 6th and 7th, or Throne of Divine Love and Wisdom.
PART III.	The Transition-process of Social Re-organization, and steps to be taken by Farmers, Mechanics, Manufacturers, Lawyers, Physicians and Clergymen.
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New Advertisements.

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CONTENTS.

Page	Page
A Survey of Human Needs	The Classification of Media
Definition of Philosophy and Spirit	The Classification of Causes
Humanism	Summary Explanations
The External Argument	Revelations from Pandemonium
The Spiritual Congress	Assertion versus Facts
Visions at High Rock Cottage	A Voice to the Inane
The Delegations and Records	Benefits of Experience
The Table of Explanations	Phenomena of the Spiritual Spheres

The present edition of this work, an octavo of 322 pages, and besides a fine steel portrait of Mr. Davis as a frontispiece, contains the following

ILLUSTRATIONS.

Page	Page
Recesses in a Family Circle	Almond's Fernmanship
Credits for Physical Evidence	Engraving of Farms and Gardens
Visions at High Rock Cottage	Illustration of Clairvoyance and Im-
Chirography of Neurologic Medium	pression

Price \$1.00; postage, 25 cents. Address, CHARLES PARTRIDGE, Office of the Spiritual Telegraph, 345 Broadway, N. Y.

WOODMAN'S REPLY TO DR. DWIGHT.

THE THREE LECTURES OF J. C. WOODMAN, Esq., (a distinguished lawyer of Portland, Me.) in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The dispute, with his *fact* and *logic* ideas absorbed from the schools of the Past, is no match for the lawyer with the mantle of a fresh inspiration resting upon him. Mr. Woodman meets him at every point, and at every point of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him, and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 5 cents.

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Of those strange events which have marked the Author's most private and interior experiences, the descriptions are marvelously beautiful, and the whole is distinguished by a style at once simple and pathetic, romantic and familiar, original and entertaining. In one volume, 322 pages, 10 illustrations. Price, \$1.25. Orders will be promptly filled by the Publishers, J. S. BROWN & CO., 22 Frankfort Street, New York.

NEW PUBLICATIONS.

A NEW BOOK, entitled "The Kingdom of Heaven, or, The Golden Age," by A. F. W. Loveland. It is divided into nine Books. Book I. contains an explanation of the Teachings and Miracles of Jesus Christ. Book II. gives an account of the Ages of Iron, Silver and Gold. Book III. of the One Family in Heaven and Earth, etc. The work contains nearly 350 pages, printed on good paper, and neatly bound in cloth. Price, 41. For sale by S. T. MUNSON, Publisher's Agent, 5 Great Jones-street, N. Y.

THE WRITINGS OF THE APOSTLES, being a critical revision of the texts and translations of the common version of the New Testament, commonly (but inaccurately) so called, by Peter P. Good, nephew of the late Dr. John Mason Good, and author of two valuable works, "The Family Flora," and "Animula." Mr. Good's organism was made use of by Spirits in the production of the present work. Some account of his experiences was published some time since in the *Spiritual Telegraph*, which show him not to have been too credulous in receiving the spiritual faculty; but before an honest man, he did not seek to resist the evidence which was presented to him, and he is now a confirmed believer in Spirit communication. The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$1 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July. S. T. MUNSON, 5 Great Jones-st. P. S. All orders should be addressed as above.

WHAT'S O'CLOCK?

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?" This is the title of a pamphlet to be published by S. T. Munson on the 1st of August.

The author of this little pamphlet claims for it no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the New Orleans *Sunday Delta*, amidst the pressure of an active business life. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form, with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared. The pamphlet will contain 52 pages octavo, in large type, and printed on good paper. Price, 15 cents. S. T. MUNSON, 5 Great Jones-st.

A NEW BOOK BY DR. WILKINSON.

THE Subscribers beg leave to announce that they will publish early this month simultaneously with its publication in London, a new Volume of Poems, entitled "IMPROVISATIONS FROM THE SPIRIT." By Dr. J. J. Garth Wilkinson, M. D. of London, England. Dr. Wilkinson is well known as one of the most elegant writers of the English language, and his poetry is pronounced superior to anything ever given to the world through his pen. The day upon which the work will be ready will be advertised in the New York *Tribune* and *Daily Times*. The book contains 416 pages 8mo. Price, plain music, \$1.00; gilt, \$1.50. Early orders are solicited, which should be addressed to the New Church Publishing Association, 477 Broome-street, N. Y. 276-4f

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IMPORTANT PUBLICATION.

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A Course of Seven Lectures will be given on the above subject, wherever desired, by R. O. HEWITT.

PROGRAMME.

LECTURE I. Primary Basis of the whole Subject. The Positive Side. The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the Subject, Providential Development of both Ideas, Analysis of Truth, The Divine Synthesis, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. Secondary Basis. Negative Side. The Organic Devil, or Grand Man Monster? Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shadys and Shadow, Significance of the "Serpent" and the "Dragon," Symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. Tertiary Basis. Creative Movement. The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Forces, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV. The Great Crisis! A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an imperfect Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warlike Preparations, etc., Grand Cause of the Crisis, New Planet, A second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, State of the Earth, Zodiacal Light, What is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, Foundations of the Great Deep broken up, Windows of Heaven opened, Significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crowns, The Physical Millennium.

LECTURE V. Effects of the Crisis on Humanity. Great Agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties, The Last Great Struggle, The Devil comes down in great wrath, Philosophic significance of that Scripture, Satan bound a thousand years, Meaning of that, Then "loosed a little season," What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Positive Demonstration, What are Thought? And Whence come they? Something entirely new, simple as Nature, Address to common Sense.

LECTURE VI. World of Causes. The Organizing Power. The Spiritual Advent, or the Third Great Dispensation from the Heavens, Great Purpose of the spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom Manifest in its Methods, Practical Spiritualism, A New Church and a New State, All Things made new.

LECTURE VII. Practicalities. Conclusion. Specific Plans, The Wisdom Age, Religion no longer merely Speculative and Sentimental, Philosophy no more an Abstraction, Science no longer Dead! A New Agriculture, Domain already secured and work begun upon it, New System of Commerce, Plans already revealed and Practically Matured, New Educational Institutions, Progressive and Philosophic Institutions, The Divine Home on Earth, Embracing an entirely New System of Architecture, Fine Arts already made, thorough Instructions of spirit World, will be exhibited and explained to the audience. Great Hope now for the Human Race!

The above Lectures are a connected series, and each is so related to all the rest, that to be well understood and appreciated, the whole course should be heard by the same individuals. It is particularly requested, therefore, that all these desirous of listening to the main subject, should, if possible, be present at each lecture. I can assure the public that this subject is no mere fancy of mine, but a sober, yet mighty REALITY of this I shall give the most indubitable evidence, in the above series of lectures. I bespeak for my thought, the listening ear, the willing, earnest heart, and such wisdom only, in judging, as such ear and heart may be able to command. CHESAPE, MASS. May 8, 1857. 264-4f S. C. HEWITT.

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"This poem is a love-child of the skies;
"Twas bred in heaven with breath like bridal blooms;
Sweet May dew-fed its lips; it oped its eyes
Where Heeper's nuptial sphere with love perfumes
The vault of ether, and from heaven down led,
Seven months within a mortal's breast 'twas fed;
And when the summer came, and when the skies
Bent lovingly as over Paradise;
When the last rose was breathing life away,
Like beautiful maiden on her dying day,
It sprang to outward shape; unfurled by art,
Full fledged it left its nest within the heart
And sang melodious in external airs."

Author's Preface.

This Poem was dictated in thirty hours, and is a magnificent production. pp. 253.

IMPROVISATIONS FROM THE SPIRIT.

BY DR. J. J. GARTH WILKINSON, OF LONDON.

WE have now the satisfaction of announcing to our friends and the public, that we are prepared to fill orders for this new work of Dr. Wilkinson, which, from the reputation of the author as a profound thinker, scholar, and brilliant writer, and from its claimed spiritual source, has created naturally a good deal of sensation in Great Britain and Europe, and also in America.

In an explanatory note at the close of the volume, Dr. Wilkinson says: "Last autumn my attention was particularly directed to the phenomena of drawing, speaking and writing by impression. * * The following poems are the result. * * Every piece was produced without premeditation or preconception. * * and just as the reader reads it, without the correction of one word from beginning to end. * * The longest pieces in the volume occupied from thirty to forty-five minutes. * * For the most part, the full import of what was written was not obvious until one or more days had elapsed, the process of production seemed to put that of appreciation in abeyance."

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NEW YORK, SATURDAY, OCTOBER 3, 1857.

WHOLE NO. 283.

The Principles of Nature.

NATURAL LAW OF CHRIST'S CONCEPTION.

BY REV. E. M. WHELOCK, OF DOVER, N. H.

Bernard's—Luke 1:26-35; Matthew 1:18-23; John 1:1-18; Fernald's Compendium; Fishbough's Macrocosm; Agassiz' Lectures on Embryology.

Hitherto those professing Christians who have discussed at all the event generally termed the "Conception of Christ," have ranged themselves, naturally enough, into two parties, with a single issue between them. The one side flatly deny the scriptural story, terming it a legend, a pious fable, slowly growing into proportion years after the death of Christ—one of many quick to gather round the memory of the departed Prophet and wonder-worker, in a credulous age, among an Eastern poetical people, whose past annals were one gleaming congeries of marvel, and whose national mind was indisposed to criticize and predisposed to welcome any new accession to their stock of portent and miracle. The second class admit the conception on the simple authority of Scripture, and receive it as a *miraculous* and *inexplicable* fact.

I deem the first position unphilosophical, inconsistent and untrue, and the second as unscientific and unsound; and I think the time has come to inaugurate a third position.

I think the first position, which classes the account of the exceptional birth of Christ among the pious legends of the Church, unphilosophical because as the whole life of Christ is exceptional, this exceptional birth is demanded in order to logical completeness and coherence—demanded, furthermore, as the initial step, the anterior and germinal condition, toward any comprehension of his life. Without this birth, his life is simply fabulous, or simply miraculous. With it, all the Gospel facts—his spiritual faculty, his miraculous gifts, his bodily resurrection—are accepted as but the normal results of a preternatural birth-power.

I also deem the first position unphilosophical, because most of its advocates receive the account of the resurrection of Christ, and thus have clearly no logical basis whereby to reject the analogous account of his birth; for when once into any life a miraculous fact has gained admission and credence, we have no right to expel other miraculous facts introduced by the same authorities, because we choose to count them intrusive or impertinent. Having received any one miracle, we have no right to hew at any other miracle with the axe of criticism, for criticism is judgment, admeasurement. Now, the very elemental idea and substance of a miracle is, that it is a fact for which we have as yet no measure, and of course no criticism. If the same histories which state that Christ did not die as other men die, also state that Christ was not born as other men are born, I am in all honesty bound to receive both statements, or to receive neither.

And may it not also be called unphilosophical to hold fast to the emanation of the Holy Spirit from Christ, and to let go the conception by the Holy Spirit of Christ, when both accounts lie side by side in the record, and when from no merely human Christ could come the Pentecostal days?

I deem the first position inconsistent, inasmuch as—though it divines in Christ, as outlined by his biographers, a certain august quality of life, differencing him from us at every step of his passage from the gates of generation to the gates of death—it yet stumbles at the thought that he who was a special impulse from God, acting on the ages, should come to us in a special way.

I deem the first position untrue, because the statements in the first chapter of Matthew and Luke, and what I think the same thought in a variant form in John, are to be received as a part of an historical, not a mythical, record—as a portion of a simple narrative, uncolored by subsequently accruing myth, legend or tale, wholly without the peculiar tone and drapery of Eastern romance, with discrepancies few and slight, no more and no greater than would honestly flow from the independent and unconcerted action of different minds journalizing the same events with different degrees of minuteness, and from special points of view, but truthfully recording every distinct event and every important fact.

I also deem the first position untrue, because the several biographers had amplest openings to learn the truth of his birth from his own lips, from his mother, from Joseph and his children.

They might have known, and probably did know, all the members of the family, many of the witnesses to the corroborating facts—as the mountain shepherds and the townsmen of Bethlehem; and they appear to have traversed many times the village, the neighborhood and the whole *locale* and scenery of the event they describe.

For these reasons, and such as these, which in this article I can no more than briefly indicate, I conclude that the first position, which speaks of the conception as merely incredible and fabulous, is unphilosophical, inconsistent and untrue.

I think the second position, which simply accepts the conception as an article of blind and implicit faith—as a mystery of our holy religion—as an insoluble and miraculous event, unscientific and unsound. Unsound, because religious faith is our assent to the tone and pleadings of an inward voice, speaking of things which the natural man knoweth not of, while the manner of Christ's birth, its demonstration and its denial, is wholly outward, objective and rational; unscientific, because it looks for an explanation of an occurrence without the sphere of known natural laws, when a full solution may be found within the sphere of those laws, and persists in calling a fact phenomenal, which is perfectly capable of being rationalized.

I said the time had come to announce a third position, which differs from the first in receiving the narrative as a fact, not as a fable; and differs from the second in receiving it as a natural, not as a miraculous fact—a position which claims that this occurrence, once fairly termed supernatural, can now be brought within the reach of scientific classification; and it is my purpose in this article to unfold the Grand Serial Law which ultimates in the conception of Christ.

Let me dwell a moment on the meaning of the word "mirac-

ulous." When we see a certain truth standing in connection with another truth; when we can point out its proximate cause, and view its various links and relations, right and left, we call it a natural truth—a truth in the order of nature—or a scientific truth which may be defined and arranged. But when a truth comes to us isolated, arbitrary, unheralded, unfollowed, without visible sequence on other facts, and not deducible from visible law, we are unable to classify it, and we express this inability by the word "miraculous." Any effect, then, the law of whose cause is untraceable by us, is to us a miracle.

Of course it follows that Science and Miracle are in opposite, sliding scales. As the one enlarges, the other wanes. To an order of beings higher than the human, with ampler knowledge and wider science, many things would be natural which to us are miraculous; and when at last, reaching upward, we touch God, we see that with Him there can be no miracle; for all things become natural to him who fully knows the law of every effect. Even as eclipses, electric and magnetic action, were miracles to our rude ancestors, but to us natural events, so miracle after miracle to-day shall lose its stamp, and whether of history or experience, of matter or of mind, shall become gradually classified, till our perfected science, finding analogies everywhere in what was once chaotic, takes within its worldwide arms the law of every phenomenon, the correspondences and connections of every fact.

I think the time has now come to change the birth of Christ from the scale of miracle into the natural scale—to show it as rigorously obedient to known scientific law, and therefore not miraculous. Glancing over history, I have gathered some cases illustrative of, if not analogous to, the divine conception, more or less closely paralleling it, and not impossibly containing its subjective solution—at least going fairly to lessen its "inherent and foregone incredibility." After instancing these, mainly to lessen the solitude and grave incredibility which have till now rested on this event, I will proceed to the purpose of the article—to unfold the *rationale* of the conception.

Christ had no human father; he was begotten without the concurrence of the other sex; his conception dates from a visit of a spiritual being or angel to his mother. May not the visit have been to the birth as cause to effect? The earlier Persian and Hindoo annals narrate many cases of marital intercourse between spiritual intelligencies and human beings. All the best blood of Greece traced its descent in a right line from the gods. The blood of "Odin Allfather" flowed through the kingly lines of Northern Europe till within eight hundred years.

The Hebrew traditions tell that "The sons of God saw the daughters of men, that they were fair, and they took unto themselves wives and begat children, who became giants, men of renown."

Here, then, are the conditions of the birth: A Jewish maiden, virginal in soul as well as sense, inheriting with the blood of royal David a double portion of David's impassioned spirit—the gift of seership and holy vision descending upon her through

the long line of Hebrew prophets—could see with the clear inner eye, in her rapt hours of ecstasy, Spirits from above communing with her; could hear their angel voices; could treasure up their words, "Fear not, Mary, for thou shalt bear a son, though thou knowest not man; and in thy child-birth shall thy nation's long travail have an end; for from thee shall come the Saviour promised long—the Christ."

Now, Spirits are as truly organic and substantial as we—embodied, though not in gross flesh and blood—and this peasant girl, by her instinctive obedience to the formal and psychical conditions of her being—by her white-souled chastity, her fragrant faith, her feminine love—brought herself into harmony with higher grades of being, and made her person approachable by them.

The resultant birth was not as in old time, a physical giant, for as the union was purer than of old, the force was transferred from body and limb to the higher and more inward parts, revealing the resplendent fatherhood through a matchless moral might, an ethereal force of soul, a freedom of faculty immeasurably broad, sight-made one with insight. Thus as the future tree is all contained within the tiny seed-germ, does the birth of Christ unfold a prophecy, the regal meaning of his life. Thus through his birth-power he worked his miracles. He gave the "Comforter" to men—revived his perished friend Lazarus, and presented to the touch of death so small a surface having affinity with corruption, that he could not be holden therein above "three days." Thus life, and works, and bodily resurrection, are all but normal deductions from his preter-normal birth. Or her conception might have been sympathetic, wholly unassisted by other personality, the result of ecstatic, reflex nervous action, generation proceeding within her, as in many vegetable types, without the aid of the opposite sex. Even this case would not be without its parallelisms.

"In Corinth, at the yearly Dionysiac festival, and the drunken dithyrambic revelry of its songs and dances, they hymned his praises as the God of endless transformations, with such preter-lyrical fervor, such height of inflamed zeal, as to repeat in their own persons the stupendous mysteries of physical mutation. They changed themselves for the time into satyrs, fauns, and woodland nymphs. Pan became innumerable; Silenus appeared in a thousand reflections. By the force of a measureless fanaticism, they passed out of themselves, and suddenly became, then and there, that which they celebrated."

Now this phenomenon is attested by the ancient historians, and it is more strange than the case of the Virgin; for the one was simply the energizing of the dormant material faculty, the other was positive bodily transformation. Analogous to this, again, is a notable case of Roman mysticism: "The Estatica—rising beyond the lyrical mood of heated adoration and enraptured gazing—suddenly stretches forth her arms till they become cruciform, and so stands, entranced and dramatized, until actually, by a peculiarly subtle sympathy which the physiologists regard as not inexplicable, the Stigmata may be traced on hands and feet." Surely the motherly instinct—deepest of instincts—might work as profound bodily effects, as the "organism of worship."

And those who still assert the impossibility of the Scripture story, I ask to explain the still more phenomenal event, amounting to an actual interchange of sex, adduced by Carpenter in his *Physiology*, perfectly well attested, and stated by him as more than once occurring: "Of men who to quiet noisy infants being in the habit of offering to them the nipple, found by and by an actual flow of milk and a distension of the breasts, till the child received abundance of food, and the father became, to that extent, unsexed." I put the question to every reader, if now, for the first time, these two cases were presented to his thought, which of the twain he would deem the more incredible?—that a woman should pass from maid to mother by the sheer force of yearning—performing a function natural to the sex, the *modus* only being strange; or that a man, through the same interior force, should awake within himself the milk-secreting glands, usurping an unnatural function as well as a strange *modus*. Now I am the farthest from any wish to dramatize here, or from insisting upon the historical truth of all these illustrations. My purpose was not to indicate the instrumentalities and machinery of the conception, but to show forth its philosophy and governing reason—not to state its organic method, but its underlying law. And by this digression, I wish simply to say, that as the conception must have taken

place in some way, it may have been in either of the two ways mentioned, and thus they may not impossibly contain its subjective solution.

To those who receive these instances as facts, they go to lessen the inherent incredibility of Matthew's narrative, for they are hints and whispers imperative by which nature would teach us the quick submission of mere physical potentialities when overtopped by spiritual tides—while even if unhistorical, they are of value as expressing rudely the possibility of a divine descension and incarnation, just as mythology typifies revelation, and shadows prophecy of the substance which follows. But I repeat, that a discussion of the manner and means by which the conception was wrought, is wholly incidental to the course of the argument. It is useless to merely speculate over a profound psychical experience, or to build, empirically, a theory from ungrouped and scanty facts.

Want of sufficient data may forever prevent this question from being settled. My proposed object, at this time, is different. It is to show that our science is accordant with the fact, whatever be the method thereof. It is to answer the grand objection urged against the Gospel story—an objection weighty, to many minds insuperable, "That it is contrary to all known natural law."

Now if it were, we might urge that is presumptuous in man to say there are no unknown natural laws adequate to this event; and we might say that it applies equally well to miracles and prodigies of all kinds, and to every event which falls not within the scope of our present knowledge. But this reply I will waive, and will concede that if this objection can be sustained, it is fatal. I will try to answer it, and laying aside all theological views—all questions of exegesis, will attempt to meet the scientific objection stated above, on scientific grounds.

I assert that the principle of Christ's birth is not something "contrary to all analogy, and to all known natural laws;" that it is not "inconsistent with the constitution and course of nature;" that it is not a doctrine of dogmatic faith, but of rational and demonstrable belief attained through processes of pure and rigid induction; that it is in strict accord with philosophy; that its *rationale* may be formulated, and that even our imperfect science furnishes sufficient indices for the unfolding of its law. See how the kingdoms of nature pass before us, every one of them confirming, by the full strength of a divine analogy, the birth of Christ! The material of each form and kingdom of nature may be traced backward from highest to lowest development, till it loses itself in a more rudimental creation which serves as its groundwork.

Thus the animal kingdom traced downward to its lowest and simplest forms, finally loses its character as animal, and merges into the vegetable; the vegetable in like manner finally loses itself in the mineral; the mineral forms pass downward into the general mass of amorphous planetary matter; planetary matter may be traced downward through still more rudimental geological conditions, through igneous liquid and aeriform fluid, till its quality is lost in nebula; this in like manner may be traced till it is lost in the general gaseous mass of the uncondensed sun. And so we may proceed in measured retrograde steps, till we find the materials of all forms lost in the great common mass of original chaotic matter. Nay, analogy would seem to dictate that there is still a prior point of attenuation, behind which the great kingdom of universal materiality loses its character as matter or physical substance, shading off into a basis ultra-physical.

Now, how were these kingdoms evolved? Each from its preceding, the atomic from formless chaos, the mineral or crystalline from the atomic, the vegetable from the mineral, the animal from the vegetable, and the human from the animal? Plainly and inevitably in one of these three ways: Either by natural process of growth, each regularly unfolding from the kingdom next beneath, like a flower from the stem, or by direct miraculous creation, or by a mingling of these two processes.

I say it is impossible for the human mind to conceive of the various natural kingdoms being called into life in other than one of these three ways—by an agency purely natural; by an agency purely miraculous, or by an agency partly natural and partly miraculous. The first is the theory ably advanced by the author of "*Vestiges of Creation*," called the Natural Development theory; the second is the theory of Moses, and of those who wish to fit their science into his old-time ideas; the third is the prevalent scientific view of to-day, taught by Agassiz,

Nichol, Humboldt, and so far as I know, by scientific men generally.

Let us briefly pass upon each of these views. The Natural Development theory claims that the first animal was developed from the vegetable by the action of laws inherent in the vegetable, and that the fact of the line of division being so indistinct between the highest vegetable and the lowest animal, and the two kingdoms merging so gradually and imperceptibly into each other that it is impossible to tell where the one ends and the other begins, proves that mere vegetable nature, as nature, had power in itself to grow into animal nature, and so of the other kingdoms. But our masters in science pronounce this theory unwarrantable. They say that notwithstanding the imperceptible gradations by which the natural kingdoms are distinguished in their higher and lower forms of contact, yet true philosophy must allow they are distinguished, even in their veriest beginnings and endings, by distinct and discrete degrees of vitality; that though they are all united, each using the lower by the handles of its harmony with inferior utilities still the world is full of interval and freedom, and that the path by which God passes from heaven through nature, is laid down in separate measured steps, each step a new natural kingdom, sustained by a fuller tide of those energizing, vitalizing and operating influences, called the creative forces.

The point they insist upon and illustrate is, that creation could not develop itself, and that its development is not owing simply to the momenta generated by the first impulses impressed upon matter by the Creator, but that each superior creative degree must necessarily have been gained by the aid of forces outside of, superior to, and wholly independent of, itself. And thus they set aside the natural development theory.

The second theory, which asserts that each of the great departments of nature is the result of an arbitrary, isolated, miraculous exertion of the creative energy, fares no better at their hands. Our *savans* say this theory would never have been thought of for a moment, but for an irrational misconception of the purport of the book of Genesis, and that it has no foundation in geologic science. They say that the idea of law, as governing the processes of creation, gains strength just in proportion to the development of the human mind.

Thus the child conceives that the grass is made to grow by an abstract interposition of the power of God; but as his mind unfolds, and the field of observation enlarges, he discovers that grass grows, in all cases, under certain given conditions, and hence grows according to a fixed rule. He still believes that God, by a direct and isolated fiat of his will, causes the rain to fall, the thunder to peal and the lightning to flash, until he slowly learns that the rains, the thunders and the lightnings are dependent upon a more general administration of the divine power, through atmospheric and electric media and conditions. He still perhaps believes that the sun, moon and planets are made to circle through the heavens, by the imperious volition of God, concentrated specifically and abstractly on them, until he slowly learns from a series of astronomic demonstrations, that all these phenomena are in accordance with a general law, through which all aggregations of matter in free space move and act. He still, perhaps, believes (crudely receiving the generalizations of Genesis) that the earth on which he dwells, with its wealth of mineral, vegetable, animal and human forms, was directly spoken into being by God, in the space of six literal days, about six thousand years ago—until he slowly learns, by studying the mechanical and chemical forces which God has incorporated into nature, and by reading the physical history of our planet, as written on its rocks, that our globe has been brought from a primeval chaotic, to its present condensed and perfected state, by means of fixed laws of matter, expressed by the terms, "condensation, emanation, gravitation, abrasion, deposition, segregation," etc., etc.; and that all analogy supports the further hypothesis that vegetable, animal and human organisms came to exist through the agency of equally fixed and inflexible law. Our scientific men also say that nowhere in nature is found such broad lines of boundary between the respective kingdoms, as the idea of "isolated, miraculous creation" involves; that the edges of each great division, tongue and groove, dovetail and interchange, blend and partially unite; that all the general facts in each system of creation, and all the systems of creation as grand facts, are arranged in a harmonious serial order of progression, showing a thread of unity and correspondence and co-relation running through all systems

and through the grand system of systems, from the very origin to the very ultimates of all things; and thus that all forms, creations and conditions, from the lowest material to the highest celestial, in regular serial order, commencing with the most obnoxious germs of the physical universe, and proceeding through higher unfoldings of spirit, which mark the advent of each new kingdom, in regular order of ascending development, until in the heights of the celestial universe, creation again merges itself in that infinite divine essence, from which it originally sprang. All these are law-developed and law-governed changes with no savor of miracle in them. And thus they conclude that the works of creation themselves give this theory of creation a prompt denial.

(Conclusion next week.)

THE DOCTRINE OF ATONEMENT.

The groundwork of this doctrine, as it is laid down by its advocates, is as follows: It is said that the law of God is, that the sinner must die or be eternally punished. It is also said that this law is immutable, and must be executed at all events; that His authority must be maintained, and His truth and justice vindicated. The subsequent repentance and reformation of the sinner can avail nothing, as the law having been violated, the penalty demanded by it must be inflicted. In order, however, to save the sinner and yet secure the execution of the law and the infliction of the penalty, a substitute is introduced in the person of Christ, who is said by his death to have borne the punishment demanded against the sinner. In this way the law is said in effect to be executed, and the authority of the law-giver maintained, and his truth and justice to be illustrated. It makes a part, also, of this doctrine, that sin, being an infinite evil and an infinite guilt, required an infinite atonement, which was effected in the person of Christ, he being "God manifest in the flesh."

The doctrine of the Atonement in this case, therefore, rests upon the doctrine of the Trinity as an essential foundation, and also upon the fact that Christ, as God, died on the cross; that is, in his divine, and not in his human, nature—since to make the atonement infinite, a being infinite in his attributes must suffer and die.

Now let us examine this doctrine under the view thus presented of it, which is the one adopted by its advocates, generally.

And, first, it is said that sin is an infinite evil, and implies infinite guilt, and therefore requires an infinite atonement. By the term infinite, I suppose, is here meant that sin is an offense against an infinite Being. But this would be to make the sinfulness of conduct to consist, not in the motives which led to it, and its malignant influence upon the character of the person committing it, but upon the abstract nature of the Being against whom it was committed—the mere infinity of his attributes—which consideration might never have entered the mind of the sinner—and his conduct, had no reference to them. And what possible connection there can be between the infinite nature of God, and the efficacy of an atonement for sin, I am totally at a loss to discover, supposing such an atonement to be a rational and equitable doctrine, which, in my judgment is far from being the case. For I can perceive no justice in punishing an innocent being for the sins of a guilty one; nor that it in any way tends to effect the only legitimate object of all punishment, viz., the reformation of the sinner, and to operate as an example to deter others from sinning. It appears to me to answer the object of punishment in no way whatever.

In the second place, it is assumed in the preceding statement of this doctrine, that the law as laid down in the Old Testament considered man as an immortal being; and that his punishment for a violation of this law would be eternal punishment. But in point of fact, it is true, that in no part of the Old Testament is man declared to be an immortal being, or that he will live again in a future state. The penalty for any breach of law promulgated in the Old Testament must, therefore, be a temporal one only—one relating merely to the present state of existence; and such being the case, the doctrine of the Atonement, in the sense intended, would not apply, for there would be no foundation for it.

But even suppose that the penalty of the law related to a future existence, and that it did, in fact, denounce eternal punishment against the sinner: To execute such a law, common sense would say that the sinner himself must be punished; he must suffer the penalty. But according to the doctrine of

the Atonement, as thus expounded, he himself is not punished, but some one else who did not sin; he does not suffer the penalty, but some one else who has not incurred it. How, then, is the law executed—how is the penalty inflicted—when they both relate to the sinner himself, who escapes both?

Again, how is the authority of the law-giver maintained, and his truth and justice illustrated?

By the supposition, the law-giver and the being who suffered are the same person—such being the doctrine of the Trinity. The law-giver, then, is the one upon whom the law is executed, and who endures the penalty, and not the law-breaker. Is this a vindication of his authority, to have the law executed upon himself, and not upon the one who has broken it? Is this an illustration of his justice and truth, when he is said to declare that the sinner shall suffer the punishment, and afterward, instead of inflicting it upon him, he actually suffers it himself? What would be thought of a human government which should endeavor to maintain its authority in this way—to inflict the punishment upon the rulers, the law-makers, instead of the subjects and the law-breakers? And what would be thought of its truth, which in this way falsified its own denunciations, and of its justice, which lets the innocent suffer instead of the guilty?

If ever there was a doctrine marked by utter absurdity, and at war with all the principles of justice and common sense, it is the doctrine of the Atonement according to the Calvinistic system.

W. S. A.

THEORY OF SPIRITUAL MANIFESTATIONS.

FRANKLIN, N. H., September 13, 1857.

DEAR TELEGRAPH:

The contest between sensual Spiritualism, or that which appeals to the senses through material manifestation, and Christian Spiritualism, or that interiorly derived through the most intimate spiritual consciousness and experience of the soul, having got fairly inaugurated, I wish to present my thoughts upon one point relating thereto.

The profound and impregnable spiritual philosophy of "Z. H. H.," in the TELEGRAPH of September 3, covers the ground, substantially, that I have occupied ever since I reflected seriously upon this subject. But there seems to be one point, in fact, which that article does not explain (though the explanation is logically deducible therefrom), which you, and others of our friends, seem to think irreconcilable with the main position of "Z. H. H.," regarding the origin of the spiritual phenomena.

It is this: "The current spiritual phenomena, most, if not all of them, absolutely and persistently claim to proceed from independent disembodied Spirits."

Now, that this "claim" furnishes no shadow of proof that the hypothesis is valid, appears evident to me, when all the facts bearing thereon are duly considered.

We have had abundant data displayed concerning this feature of the subject. We have seen persons operated upon by the mental and spiritual force of another, being put into what is sometimes termed a "psychologic" or "biologic" condition, in which condition the spiritual perceptions become so mastered by the current thought or will of the operator, that the subject spontaneously and persistently claims that a stick is a serpent, a stone the most luscious orange, an icicle a red hot poker; or, indeed, any falsity or absurdity one may imagine, and will appear as real as life itself. And yet we all know such "claim" does not furnish the least evidence of the truth thereof. Neither does it implicate the subject in dishonesty or falseness; for we all know that the subject is involved in certain conditions which make seeming to him as real as any living fact. Now for the application:

That the current "spiritual phenomena" are manifestations of spiritual power must be conceded; and granting it to be an attempt of the orderly utterance of that real existence of which the corporeal form is only the dim shadow, then arises the question, "Why does this real existence persistently ignore itself, and attribute its own work to other and disembodied Spirits?" It is well known by every living true soul, that all the current religion, ethics and philosophy of our time, practically deny the existence in man of the real, vital selfhood. They are all steeped to the very core in materialism and sensualism. They all believe, and practically declare, in an out, over and under, above and below, now and forever, that man is only the thing that eats, drinks, sleeps and locomotes; that brings muscles, bones and flesh into contact with the material nature, and thus

only compels her to concede and submit. Thus psychologized, when the numerous sublime facts come up as hints of the real inhering facts, teaching us that Spirit is superior to, and really independent of, all physical organisms—is unlimited in power, and in no way necessarily dependent upon those organisms to display its authority and power—what can be the reply, when questioned, but that the whole is the work of disembodied Spirits? To my mind, knowing the precedent, the sequence is unavoidable; and I doubt not, when religion, philosophy and science shall have assumed whole and healthy proportions, shall have shed the freezing and skeptical rags of exclusive intellectualism, and assumed the warm and beautiful robes that unfold the heart, and shall have become animated by the bounding life-heat that springs ever thence, then will spiritual inversions and unhealthy specters and shadows give place to upright and stately figures, moving with majestic presence and immaculate power and glory.

But I have already exceeded the limits I proposed to occupy when I commenced. I only intended to present a mere hint, without enlarging thereon. Let every true man and woman fathom and explore; not to sustain a system of preconceived notions or assumptions, but to establish the boundaries of living truth, in which we all alike are interested.

W. H. K.

A PRAYER FOR THE MILLION.

BY DR. J. R. COTTON.

God of the mountain, God of the storm,
God of the flowers, God of the worm!

Hear us and bless us,
Forgive us, redress us!

Breathe on our spirits thy love and thy healing,
Teach us content with thy fatherly dealing—

Teach us to love thee.

To love one another, brother his brother,
And make us all free—

Free from the shackles of ancient tradition,
Free from the censure of man for his neighbor;
Help us each one to fulfill his true mission,
And show as 'tis manly, 'tis Godlike to labor!

God of the darkness, God of the sun,
God of the beautiful, God of each one!
Clothe us and feed us,
Warm us and lead us!

Show us that service holds us in thrall—
That the Lord is all-thine, and thou givest to all.
Scatter our blindness;

Help us do right, all the day and the night—
To love mercy and kindness;

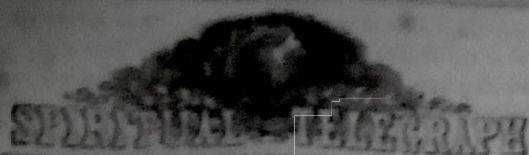
Aid us to conquer mistakes of the past;
Show us our future, to cheer us and arm us.

The upper, the better, the mansion thou hast;
And, God of the grave! that the grave can not harm us.

EXTRAORDINARY SOMNAMBULISM.—A young lady in this State, Miss Mary Swan, a niece of A. Loomis, Esq., of Tipton, N. Y., who is living with her uncle and attending school, has of late been, and is, the most singular somnambulist of whom we have ever heard. At night, after she has fallen asleep, she gets up, lights a lamp, and taking a paper and pencil, writes several stanzas of poetry. Her uncle, one night, finding that some accident might occur from a sleeping person having a burning lamp in her hand, took the precaution to remove the lamp from her room, and beyond her reach. That night she rose in perfect darkness, wrote another piece of poetry, which upon examination by daylight, was found to be well written, correctly spelled and punctuated, and the ruled lines as accurately followed as they could have been by the best penman with a good light. And this has been repeated from night to night—each time a new piece being produced. She has not the least knowledge of the matter herself—can not repeat a word of the poetry she produces, and insists that she does not write it. Her uncle watches her closely. They have interrupted her while writing, when she seems like one wrouched from a deep slumber, and can not finish the line or even the next word of the stanza she happens to be writing. If her writing materials are removed from her room, she awakes, and finding them missing, proceeds to search drawers, trunks, etc., in the dark, with as much ease as another would do it by day. She has sometimes fallen in this condition in the day time, when her writing impulse comes on. The young lady's health is not very good, and since her somnambulant exercises, she seems to fail daily. Physicians have been called, but as yet have given her no relief.

Flowers that beautify the earth with color, and delight the passer-by with fragrance, are everywhere; the poison berry and the deadly nightshade are found only in the noisome marshes and untrodden swamps.

Those who talk most think the least, as frogs come their croaking when a person brings a light to the water-side.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 3, 1867.

UNDERSTANDING OF SPIRITUAL THINGS.

SPIRITUAL ORIGIN OF ALL THINGS—IMMORTALITY.

In the light of the doctrine of Discrete Degrees set forth in a previous article,* the general distinction between that which is natural (or external) and that which is spiritual (or internal) may be clearly understood. And it will be borne in mind, as an essential condition of all further true steps in the investigation of our present theme, that the natural and the spiritual are so separated as to their gradations or planes of being, that neither of them can merge into, and become identified with, the other, by any process of refinement or the opposite; and yet the two may and do unite in the formation of one complex system. The distinction between the two being thus fixed in the mind, the inquiry naturally arises, Which of them, in their reciprocal relations, is preponderant and causative in respect to the other—in other words, which is originative, overruling and transcendent as to position and duration, and which is subordinate, conditional and negative.

There is a class of thinkers who suppose that all existing mentality or psychical and spiritual phenomena are the mere results of organization, and that with the dissolution of the body which serves to manifest them to the external world, they will necessarily and eternally cease. Such persons reason exclusively from the stand-point of the external senses, and necessarily confound the spiritual with the natural, if indeed anything lying within the range of their conceptions may properly be called spiritual.

But if this class of reasoners will think for a moment from facts and principles which they admit to be established, they will be forced to the irrefragable and infallible conclusion that the natural organism is preceded and caused by the Spirit, and not the Spirit by the natural organism. For example, the very first stage of the operation whereby the human body originates, is a process of molecular change in the ovum which serves as the radix of the future form. The first re-arrangement of molecules serves as the basis of a second, and that of a third, and so on, while the quantity of assimilated and associated materials is gradually increasing by influx from surrounding parts, until the forms of the organs of the nascent system gradually appear with more and more distinctness, and finally the organism is so far complete as to assume an *ultra fetal*, and in some sort, independent sphere of being in the external world. Now it is self-evident that not even the first and infinitesimal movement in this formative process—the removal of the first molecule and its deposition in another place—could possibly have occurred without the intervention of a *living force previously existing outside of the molecule*, and which, flowing into and vitalizing it as a soul vitalizes a body, was exactly adequate, in quality and intensity, to produce the arrangement which next ensued. The form of this incipient re-arrangement of particles then becomes the material residence of so much of spirit or life as has flowed into, and corresponds to, itself, and becomes the center of convergences for the entire forces and properties of a complete spirit which is seeking to clothe itself in flesh, and which, by assimilating and appropriating co-related and nutritive particles, gradually develops its instinctively desired material habitation and medium of action upon the external world, until the maturity of the human organism is attained. And as these assimilative and appropriative forces, called the Spirit, did not begin in the body itself, but preceded, flowed into, and potentialized the body when it was yet but an assemblage of rudimentary molecules, so no subsequent stage of development or process of sustentation by digestion and nutritive operations could be accomplished by the body itself, or independent of the vital action of something interior and superior to it, and which puts all its internal economy in motion. Conceive, if you

please, of a stomach, a pair of lungs, a heart, and other organs of the human system in as perfect a molecular and general organic state as possible—still there is nothing in the chemical materials—the carbon, nitrogen, calcium, oxygen, iron, etc., or their compounds, of which these organs are composed, which out of themselves afford the slightest impulsion from which a single one of their functional motions and operations can arise—any more, to use a gross comparison, than there is any self-derived property in the most perfectly constructed steam engine which, in the absence of heat and the expanded vapor, can put it in motion.

The Spirit, then, preceded and formed the body, and not the body the spirit. Each being the case, the spirit is not dependent for its existence upon the body, however it may be dependent upon the latter for its state while connected with it, and for certain properties of its individuality thence derived, and afterward eternally perpetuated. And as it was not formed by the body—is not dependent upon the body for its existence, but preceded it, formed it, sustained it, and at all times manifested a superiority over it, it is evidently in the highest degree unphilosophical to say that its existence can be terminated by the dissolution of the body.

In view of considerations so plain, so rational, so self-evident, that seems to us but an imperfect state of mental development which can deny or doubt the immortality of the soul, even in the absence of any demonstrations from the spiritual world—or which, applying these principles to the origination and sustentance of all things, can doubt the existence of a God—an Infinite Spirit—as preceding, designing, constructing, and now sustaining the whole material universe which is a finite body receiving its vitality and powers of general and particular motion by influxes from a preceding, self-existent, overruling, eternal and infinite Soul.

Preserving our doctrine of Discrete Degrees, it is also evident that while the soul of man is not a refinement of the materials of the body, so God is not a refinement of the materials of the universe, but that the Spirit in each case is totally distinct from the material, though it flows into the latter and uses it as its organ of external manifestation.

SIGNS IN THE HEAVENS.

Dr. F. L. Crane, a resident of Topeka, Kansas, an acquaintance of the writer, and one whom we know to be not given to fancies, called at our office, on Thursday of last week, and in the course of the interview which ensued, mentioned the following singular atmospheric phenomenon, if indeed it should not be called by another name: He stated that on the 16th of May, 1866, there was a violent thunder-storm of hail and rain in the section of Kansas in which he resides. After the storm-cloud had passed over, the sky became perfectly clear at the west with the exception of a little group of clouds, five in number. Three of those clouds were in the well-defined shape of men; they were clad in similar costume, each wearing a Kosuth hat with a distinctly formed rim and crown, the latter tapering upward. They were apparently in the attitude of marching, in single file, and in a hither direction. The first one appeared larger than the second, and the second larger than the third, as three such figures, of equal size, would appear in perspective, or at different distances. Each held in the uplifted hand a dagger pointed downward, in the attitude of striking. Directly in front of the first person, and under the point of the drawn dagger, was what appeared to be a female figure, with the face veiled, and in a kneeling and imploring posture. Directly behind and at the feet of the female figure was a small conical cloud which resembled the cap of the Goddess of Liberty, who appeared to have left behind her this insignia of her character and office as she prostrated herself before the armed assailants to implore immunity from the murderous dagger.

Dr. F. roughly sketched these figures on paper, and said that the forms of the three were more perfectly human than he could sketch them, not being an artist; but if they were even as distinctly in the human shape as the sketches represent, with their perfectly coincident attitudes and costumes, it must have been difficult for the beholders to regard them as the merely fortuitous aggregations of atmospheric vapors, without any projecting design, even considered apart from the other elements of the apparent allegory. If one or two of these figures, disconnected with any apparent significance, had appeared, nothing different from what is called a *chance* production

would have been thought of; but when the whole occurred in such remarkable symmetry, order, coherence and concert—ness as seemingly to convey an intelligible meaning, the phenomenon could not be regarded otherwise than as truly extraordinary to say the least—especially when considered in connection with the events which occurred in Kansas subsequent to the 16th of May, 1864, the day on which this apparition was seen.

We do not, however, in the absence of positive spiritual insight upon the subject, express any certain opinion that this was a spiritual manifestation. This, however, we do maintain—that if intelligent forces from the invisible world can move ponderable bodies, agitate the air, produce geometrical light, etc., it is presumable that the same forces, in the requisite intensity, and under suitable conditions, can so act upon the condensed vapor and other fluids of the atmosphere as to produce visible allegorical shapes.

If, moreover, we were to regard this phenomenon here related as having, for premonitory purposes, been projected by an intelligent spiritual cause, our position would not be without the sanction of many historical parallels. According to the account of Josephus (5: 1-8) during the reign of Antiochus Epiphanes, and preceding certain commotions and dissensions which that monarch brought upon the city of Jerusalem, "it happened that through all the city, for the space of almost forty days, there were seen horsemen running through the air, in cloth of gold, and armed with lances like a band of soldiers; and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments and harness of all sorts." Josephus also informs us that just before the destruction of Jerusalem by Titus, similar warlike phenomena were seen in the air over the city, in addition to which a luminous meteor in the shape of a sword was seen suspended over the city for the space of a whole year. Scottish history presents us numerous examples of similar beligerent apparitions seen in the air, generally preceding and portending battles between the Highland clans. Cotton Mather in his *Magnalia* relates the case of the apparition of a ship sailing against the wind up the harbor of New Haven, as seen by nearly the whole colony settled at that place, then in its infancy—and suddenly disappearing as it approached the city; and by which they received an intimation of the melancholy fate of a ship's crew of their friends who had sailed for England several months before, and of whom they never afterward heard. Many other cases of these kinds have occurred.

MRS. TUTTLE AT DODSWORTH'S ACADEMY.

Last Sunday and the Sunday previous, Mrs. C. M. Tuttle addressed the Spiritualists' meeting at Dodsworth's Academy, with very general satisfaction. Last Sunday morning, what purported to be a Spirit speaking through her, commenced by mentioning the fact, that Spiritualists have no external organization such as constitute the usual evidence of unity and harmony, and maintained that there was no necessity for such an organization, where there was internal unity and sympathy. The Spirit did not seem to desire unity in thought, one with another, but harmony in *diversity of thought*. The Spirit said, that from its stand-point, and with its periscope into natural laws, it could not perceive that there was evil any where. All seemed to contribute to the grand result, development and happiness. The Spirit did not conceive, therefore, that there was nothing for man to do, since it was equally the economy of the Author of all life, that man should as fully perform all that he was competent to do, as that vegetables should grow for his subsistence. It was admitted that the conditions of mankind are as diversified as are the sizes and qualities of vegetation, and that his legitimate work was equally varied; yet it was maintained that all effort in the various planes contributed equally to the consummation of God's purposes.

The Spirit said that wheat yielded the necessary sustenance to physical life; yet abstract a portion of the substance of that grain, and it would poison and destroy life. These facts have proper uses which differ from the use of the wheat in entireness. The capabilities of man to separate the elements of grain, shows his capability of progress, and all the seeming evils and sins in the world contribute to this end.

After the regular discourse was delivered, the Spirit invited such questions as might seem to further illustrate the subject. The Spirit was asked to explain why Jesus wept over Jerusalem? Answer: Jesus saw the degradation, inharmonious and

* See TELEGRAPH of September 5.

surroundings of the people; he labored to elevate, harmonize and relieve them from their sufferings, and would have gathered them as he has gathered his chickens, but they would not, so he gathered his loving heart into grief and weeping.

Q. How did Jesus get down from the pinnacle of the temple? Ans. "Tell me how he got up, and I will tell you how he got down." Many questions were asked and appropriately answered by the Spirit. Some of the questions exhibited a gross ignorance of spirituality, superstition and ignorance, but they served to make people think, and thus knowledge will be increased. One man, sitting near the medium, spoke so low that we could only gather the idea that he was disposed to quarrel with the Spirit about something it had said about Christ, which was inconsistent with his Christ—the Spirit who had assumed the name of Christ in communicating to him. Of course he believed him to be the genuine. There seems to be a good deal of foolish jealousy among Spiritualists and mediums respecting their claims and their teachings. We suggest that we have better give too much authority in the world already, and therefore make ourselves all authority as such, from whatever source it comes, and judge of the intrinsic merit of the communications.

ESPIONAGE.—A NEW CASE.

Four sisters, one a little girl, occupying apartments in the house in which the writer of this paragraph resides, have for some time past been occasionally startled by rappings, poundings and other noises, sometimes accompanied by transient glimpses of forms, the nature of which they could not account. A few evenings since they called the wife and children of the writer into their room, where all sat round a table, and they immediately had communications by rapping, and spelling by the alphabet, from what purport to be the Spirit of the sisters' mother. The Spirit, who passed into the other world a Catholic, professes to still remain in that faith, advises her daughters to attend the confessions and the sacrament, and although she acknowledges that the writer of this is a very good sort of a person (a capital test by the way) she refuses to communicate with him "because he is prejudiced against the Catholics." Another evidence, by the way, that cherished opinions do not necessarily change on the entrance of the Spirit to the other world.

More or less SARA.—Since the above was written, several persons have been held in the spirit, at which the family of the writer were present. The Spirit spells communications by the alphabet with facility, and sometimes spells the names of persons, both in the earthly and Spirit life, of whom the mediums know nothing; and other unmistakable indications are given of a Spirit-presence.

Give us Your Facts.

While this request is addressed to our readers and correspondents in distant parts of the country, and in our own vicinity, who will always confer on us a favor by forwarding us, in writing, accurate statements of spiritual test facts that have come within their knowledge, our special purpose, at present, is to request those of our friends who have interesting facts, and who feel that they can not take the trouble to write them out, to relate them to us verbally, on some occasion of a visit to our office, and we will be happy to write them out and put them in type. Demonstrations of spiritual existence and intercourse between the spirit and the living are known as widely as possible, and those in possession of them should esteem it a duty and privilege to give them publicity, for the benefit of their inquiries and skeptical fellow-beings.

LETTER FROM S. C. HEWITT.

BROOKLYN, LITCHFIELD, INDIANA, September 21, 1857.

I have just concluded my lecture here, and start to-day for Milwaukee, where I am cordially invited to give my full course on "The Crisis." I commence there tomorrow evening (Tuesday, 22d inst.), and shall probably finish next Sunday evening. I return then to Chicago, where I also expect to give my seven lectures on "The Crisis," and some perhaps, on some of the more common topics of Spiritualism.

My lectures here (I suppose) have been well attended, and a large interest is excited. But as I propose soon to write a full exposure of Spiritualism in this city for the benefit of your readers, I will at present refrain from further details. I wish to be addressed at Chicago, Ill., till further notice. Friends desiring my services, anywhere between Chicago and Cleveland should write as early as possible, so that arrangements may be duly matured and promptly put in execution.

"A Ministering Angel, thou."

Never did this line of the poet find a more appropriate and truthful application than to the active participation in the railroad accident which occurred upon the Central road, near Walker's station, yesterday morning, of which we have already given an account. Amidst the general wreck and confusion, but few persons who were on the train, beyond the railroad employees, retained their presence of mind, and such one was looking out for his or her own safety and baggage, without reference to others. The brakeman, Mr. Homer Jacobs, instead of trying to save himself, manfully did his duty, and stood at his post until one leg was broken below the knee, and badly jammed above. In the confusion, but little attention was paid to his groans and cries, until a young lady named Miss Ann Austin, on her way to Marshall, Mich., where we believe she resides, directed a comfortable bed to be made with cushions for his reception, and she held his head in her lap, bathed his temples, fanned his face, and encouraged him by every possible means, and only as woman can perform such offices, until he was safely carried back to Syracuse, and the sufferer was placed in the hands of the surgeons. And then she did not cease from her good offices. Removing her bonnet and shawl, she rendered active and prompt assistance to the surgeons in attendance.

As a testimonial of their appreciation of her exertions to relieve the sufferings of their unfortunate friend, the Railroad men present immediately contributed money sufficient to purchase a very heavy and beautiful set of silver teaspoons, which were presented to her at once, with the following inscription: "Presented to Miss Ann Austin, by Employees of the N. Y. C. Railroad."

It is melancholy to see the profanation of spiritual things, by persons and papers which scoff at the very idea that there is any reality in them. What right has the *New York Express* to make the above use of the words, "A ministering angel, thou?" Does the writer of the above paragraph, or the conductors of that paper, believe that an "angel" or Spirit ever performed services like this young lady? Are they not infidel as to the belief in all such services by "angels" or Spirits? Or is what they have said hitherto respecting the humanitarian endeavors of Spirits, to be considered simply as a pretense—a pandering to popular prejudice? Are they afraid of losing the patronage of the Church by being consistent, and proclaiming their honest convictions? Will the *Express* tell us plainly whether they really believe an "angel" or Spirit ever performed services like those rendered by Miss Austin? If so, to whom, when and where? If they do not believe it, how can they say "never did these lines of the poet find a more appropriate and truthful application?" Many persons beside ourselves, wish to know whether the use of such words in popular literature mean anything, and if so, what? We anxiously wait for an explanation.

Mrs. Coan at the West.

On another page will be found a letter from Mr. John F. Coles, written from Chicago, concerning the public meetings for test spiritual manifestations that are given by Mrs. Coan, with whom, and her husband, Mr. C. has been traveling for the last year. We owe it to the cause, and particularly to those inquirers who may reside within the range of Mrs. Coan's travels, to say that we know of no medium who is better qualified to meet the skeptical public in masses, and to afford demonstrations equal to the demands of the prevailing incredulity, than she is; and we bespeak for her, wherever she goes, the candid attention and consideration of those seeking to know the truth of the matter to which her mission particularly relates. The Spirits, by loud rappings, manifest their powers through her with facility, in presence of promiscuous audiences, even, sometimes, in the absence of those harmonious conditions which in presence of most mediums are found to be absolutely necessary to any satisfactory results.

Mrs. C. expects to return to this city about the last of December, and Mr. Coles has promised after that to furnish us for publication, extensive statements of the test facts that have from time to time been developed through her.

An Excommunication.

St. Patrick's Church, Baltimore, Md.—We alluded yesterday to the difficulty in this congregation of Catholics, in consequence of the determination of Archbishop Purcell to displace Father Meagher. We have that the difficulty is of a more serious character than we stated. Mr. Meagher has many friends in the congregation who are resolved that no other priest shall minister to them. The Archbishop has removed him and appointed another; but Mr. Meagher will not leave his people and the majority of the congregation applaud his determination. They will not receive another, and the Trustees have locked up the church and the money attached to prevent his entrance. The Archbishop, to punish their contumacy, has excommunicated them. How the matter will end remains to be seen.—*Star Journal*.

This is Catholicism becoming Americanized. The people are "coming to themselves," and perceiving that Popes and Priests are not commissioned to save or damn souls so well. They begin to realize that their souls are their own and not of the Bishop's. We must bid S. write now communicating with material, will enlighten the people respecting the legitimacy of the traffic of games, bishops and priests, in human souls and means of living. It is a very important question with our poor ignorant, superstitious domestic, whether their souls from eternal damnation is to be affected only by the paying over of their wages to the church. Spiritualism shows thought and thinking people can not long be priest-ridden.

NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 22.

Mr. Benson proposed the following question: "If intelligence begets virtue, and if knowledge be the most unfailing source of enjoyment, then what kind of knowledge shall we store up in order to secure the greatest amount of happiness in the Spirit-world?"

Mr. Ira B. Davis said: A question was asked on Sunday evening of the lecturer who occupied the desk at Dodworth's Hall, but not answered fully to his satisfaction; for which reason he would like to hear the views of the Conference upon it. The question is, "What influence can Spiritualism exercise upon the moral and social condition of man in this world?" He said he has lost much of the faith he once had in its power to reform the existing evils of society. At one time he entertained great expectations from it, and has not lost all hope now; but it is waning fast. He considers society as based on fraud. The most useful men are the worst paid. That which is a fruitful source of wealth to a portion of society, is directly against the interest of the whole. The Spiritualist talks about reforming the interior of man; he thinks the inside is well enough; it is the outside where the disorder and inharmonious exist. Our external condition needs reforming—not the internal. Like every new convert to a new idea, he had been full of hope, that the fact of immortality would be a potent element in the reforms to which much of his best thoughts had been devoted, but experience has proved the fallacy of his high expectations. No man can be happy in the world as it is; its reformation, therefore, is not a mere question of philanthropy, but it addresses the selfish as well as the neighbor. He thinks Spirits themselves are affected by it; and when they tell us they are happy, it does not so much indicate their true condition, as it does a desire not to increase our unhappiness by a truthful disclosure of their own misery.

Dr. Hallack said: The Spirit, in his wry contemplation of the future of man on the earth, was prone to forget how impossible it is to transport his dull body across the gulf that divides the actual from the ideal—his present from his prospective. Transported with the delights which his interior vision discloses, he becomes impatient and intemperately zealous that man should enter at once upon their realization; and out of this benevolent but mistaken haste and overheated zeal, springs the spasmodic reforms of the day. They fail, one after another, but their advocates never raise the question as to their adaptation to nature, or to human needs; but proceed instead to fulminate their complaints against this perverse generation, that will not be convinced gratis of the soundness of their wisdom. In the plenitude of his enthusiasm, it is natural for the reformer to hail the dawn of every new truth as an especial god-send to the accomplishment of his own high purposes; and it is equally natural that, in the end, he should find himself profoundly disappointed. It has been said of reformers, that "they do not march in platoons," but the race does. Moses, when he crossed the sea that divided the actual from his ideal, had to take his whole nation with him; and the law of that exodus has never been repealed, but remains forever to be fulfilled. The gulf that separates the children of men to-day from their land of promise, is to be filled up by that more than Red-Sea miracle—a deposit into it by each individual, not by proxy, but in his own proper person and with his own wheelbarrow, of all the dirt and dry rubbish of childish ignorance and stupidity in his possession. No favored few are to cross that chasm on a plank of their own construction, and leave the rest of the world behind. Together, or not at all, is the law. No engineer, however scientific, can throw a suspension bridge across it; it is to be filled up so that the race can march over in solid phalanx.

Man is a brotherhood, and God would seem to be determined that he shall learn that fact at whatever cost to his carnal comfort and prosperity. The rich man in the parable had to endure a temperature wholly incompatible with his personal ease, before he could learn it, or be made to recollect there was anybody in the world to be cared for beside himself. It is not a mere dogma of the church that man is made perfect through suffering; it is a law of nature. The political economist, seeing the anguish and consternation which rests like a pall upon the cities of our land, and remembering how they send their cotton abroad to be wrought into fabrics and then have it sent back to them at an expense to collateral nearly equivalent to the cost of production and manufacture—or how they send out their hands, from which, after the deduction of a percentage, they realize trinkets and gew-gaws to be paid for by their own Miss McMiners. If the laws prove propitious—naturally exclaim, What folly! But the student of that economy which is of God, and not of politics, can see the wisdom of it. Shall one member of the body suffer, and another not feel it? There is a broader object than the dividends at the bottom of all this restlessness to him to conditions together with an electric chain; and if we will not be patient and industrious, it will soon be made apparent. "Thou shalt have no more beyond the pouring of treasure into the lap of commerce—a result which the history of China, even now, is beginning to illustrate. In a world which God governs, why need man despair? The use of Spiritualism consists in the light it affords whereby we can read his statutes, in the wisdom it confers, by which we can understand them. It will not allow us to make error, there is a point when it is essential to comprehend the divine wisdom of the already existing.

Dr. Williams said: I do not regard Spiritualism as a revolutionary movement in human progress. In this hope of the world for the reason that it is the offspring of God's divine love; and how then is the world to be redeemed? The love, I think, descends from heaven, mainly through women. Women are ever first in the work of redemption. In the Sabbath-school, and in the advanced grade of social reformation. Man acts from the impulse—woman from the affection. Salvation is from the inside. The machinery of society is outside; but the

springing of intelligence alone; it has no mother; it is begotten of itself upon itself. Now Spiritualism, through its external phenomena, addresses the intellect, and in so doing prepares it for the influx of divine love which descends through the affectional nature, and in the subsequent blending of the two, we become receptive of the abundant life, which can alone redeem the world.

Mr. DAVENPORT says: As a principle, every field has its king hill and every forest its imperial oak. It is so with men. I can build my neighbor only by allowing him to grow. One portion of the great brotherhood is like Briarrose, who had an hundred hands but no eyes; the other like Argus, with an hundred eyes but no hands. Now a perfect individual is possessed of both eyes and hands; and this is precisely what Spiritualism is doing for us. It is perfecting our individuality. The progress is gradual, to be sure—just as it should be. The past-boy did not jump from the saddle-bags to the magnetic telegraph in one grand stride. Natural growth is even too slow to be seen by the eye. Who ever saw a peach grow? When vegetable growth is too rapid, it is sickly, and Nature often interposes the North wind to check it, that the plant may be more hardy, and thereby secure for itself the blessing of maturity. The high mountain must have a broad base, or it will topple over. It must rest on its own foundation, and so must man. Man never makes progress whilst dependent. He has often remarked this in the church. While the congregation has implicit confidence in the minister, there is no apparent object for effort on its own part; but let them lose that confidence, they begin to watch and scrutinize, and when they do this, from that moment they begin to grow as individuals. To perfect the individual is the grand office of modern Spiritualism. There is not a man present but feels himself more of an individual than he was five years ago; and he owes this redeeming consciousness of growing power in himself to the nearer communion with the source of all power, opened up for him through spiritual intercourse. Like all other truth, Spiritualism is doing for us, according to the laws of divine order, just as much and just as fast as is good for us. It has unfolded the grand method, and it will help us to apply it; that is to say, it will help the individual to unfold himself. He may pity the poor blind Briarrose, but if he is ever to see at all, he must grow a pair of eyes for himself.

Mr. PHILLIPS said: A blind man may turn a wheel which shall put in motion machinery that a man with eyes can put to good account and when the object is secured he can easily stop him. This is a picture of society. Men have been wont to think themselves wiser than God, whilst they have been blind men, turning a wheel that God has used. He owes to Spiritualism the knowledge that God is within him, and that progress is the outworking of the God within him into the manifestation of new functions and higher forms of thought and action. Hitherto men have acted on the idea that religion and business had no relation to each other; but the moment a man realizes the God within him, he acts from a new impulse in his consciousness, which gradually molds his externals into a more perfect expression of the interior reality.

Mrs. TUTTLE spoke from the trance. She concurred that society, to reach any considerable height in moral and social elevation, must have a broad base of individual intelligence and purity. The object of Spirit intercourse is to prepare this basis of future progress—to make it broader and stronger. Hitherto man has reasoned from effects rather than causes, and this is the ground of his discouragement. But there has never been a day since light was born that has not advanced the race nearer to the stature of a perfect manhood. There is a work going on now which will tell in the future. In the erection of a building there is necessarily much temporary work—much that must come down when the structure is completed. The rubbish and the dust are inevitable to the progress of the work; but when it is finished, all these unsightly incidentals may be cleared away. Mr. Davis sees this rough scaffolding about the grand temple of the future, and being blinded with the dust of the busy workmen, he bemoans himself that Spiritualism does not grasp its spade and man its wheelbarrows to get it out of the way. If he will but step a little out of the dust, he shall see that from this apparent chaos and confusion will come divine order and beauty. The moral nature has never yet been fully awakened in the soul of man. His external consciousness has not yet fully realized the indwelling God. In the unconsciousness of his own moral nature, how could he cultivate it? Depending upon a Jesus, what motive to work out his own salvation? But all this is surely passing away. We are daily making new discoveries in the vast realm of truth. The future, the present and the past have a new meaning to us. For the first time, we are able to realize that the life of Jesus was the development of an individuality; and that to be true men, we must do likewise. If Mr. Davis will be himself what he complains others are not, he too will become a saviour, and the sunshine which dries up the fountain of his own tears will shed its gladness on all around. *Spirituality* will do the work—*Spiritualism* may not. To some, the *ism* may be a detriment. First learn how to love yourself, and you will understand what is love to the neighbor. Be noble, and you will not nobly. The little child wants the rose-bud to unfold its beauty, and impatiently pulls apart its petals but to destroy it. Like the child, we must await the due order of nature.

Dr. GRAY considers Spiritualism as laying the axe to the very root and source of existing evils. The long sustained relation between the Church and the State, ministers to, and perpetuates, the loss of gain, both by precept and example. The strong government robs industry to pamper idleness, and the Church says amen to it. The struggle for precedence is alike encouraged by them both. What the State lacks in power to achieve its purposes of ambition, the Church supplies, through fear; and so have the nations been ground, as between the

upper and the nether mill-stone. Spiritualism, by saving men from this church-created fear, is doing much to dissolve the cement which has so long bound it to the State, and in the end, "will break every yoke and let the oppressed go free." He was asked of a Spirit, "How can you be happy, seeing the misery that is in the world?" He was answered, "By a better comprehension, arising from a more thorough study of the laws of progress in your sphere." The act of suffering makes it indispensable; and by reason of its need, it must result to simple compensation. Were it not so, he could have no peace on earth nor confidence in God.

Mr. Davis could see no force in the arguments presented, except, perhaps, the one thought of Mrs. Tuttle—that men were beginning at last to look from Jesus to themselves for salvation. That, he thought, let in a faint ray of hope, but upon the whole, he felt as dejected and defeated as ever. It was all talk, and nothing done. What we were to do exactly, Mr. Davis did not inform us; but as the suggestion of Mr. Courtney, who said he had a word or two to offer upon the subject, the question was continued, so that, in all probability, the world may learn its specific duty next week. Pending the light which is to come, the Conference adjourned.

REVIEW OF DR. WILKINSON'S

IMPERFECTIONS FROM THE SPIRIT. By J. J. Garth Wilkinson. London, W. White; New York, Charles Partridge. 2mo., pp. 108.

The writer (we hesitate to say author) of this unique little book is already well known to the scientific and literary world as a highly brilliant and imaginative thinker, whose views and opinions, though not always in accordance with exact science and philosophy, are invariably advanced in a style of such elegance and originality as to secure for them a most favorable verdict.

Previous to his open avowal of modern Spiritualism, of which he is so conspicuous an ornament, Dr. W. was for years an ardent student of Swedenborg, many of whose works he has translated into our language, and edited with distinguished ability.

The volume before us presents, however, in many respects a striking contrast with anything heretofore issued from his pen. We recognize in it the sibyl, not the rhetorician. Instead of artistically ornate sentences or gems of procreancy, we meet the artless, childlike utterances of a trustful spontaneity. Looked at, therefore, in themselves, these effusions are of no pretension; they exhibit no fine enthusiasm, they are marked by no intense thought, simply because such mental states would have disturbed the very conditions under which they were evoked; nor are they, on the other hand, we take it, to be referred to that class of poetic productions, increasingly common in spiritual literature, delivered through purely absorbed mediums, by a species of inspiration, of which kind Mr. Harris's poems are such rich and glowing examples. Hence to measure them by these would be as great an error as to compare the gushings of an *Æolian* harp to the complicated harmonies of a well-tuned instrument, played by the hand of a cunning master; they are merely, as the writer substantially tells us in his note, the whisperings of that spirit-breath which "bloweth whither it listeth," and nothing more. Of the method of their production, the writer says as follows: "A theme is chosen and written down. So soon as this is done, the first impression upon the mind, which succeeds the act of writing the title, is the beginning of the evolution of that theme, no matter how strange or alien the word or phrase may seem. That impression is written down, and then another and another until the piece is concluded. However odd this introduction may be, I have always found it lead by an infallible instinct into the subject." It will be seen therefore, that the condition of the amanuensis while noting down these verses was perfectly normal. As such we consider them of singular interest, worthy both of perusal and preservation. Few men, it is safe to say from these evidences, live in a natural spiritual rapport, at once so gentle and harmonic, since few could venture, as he has done, to unvail every *effluvia* of their thought, without constantly reporting incoherences bordering on insanity. Verily, his "lines are cast in pleasant places."

A specimen or two of these gentle ravings, and we must commit the further criticism of this book to the curious reader.

A WIFE'S MESSAGE.

This bread of heaven
With holy leaven
Descendeth to thy board;
The wine of joy
Without alloy
Around thy hearth is poured.

Provision sweet
Of heavenly meat
Awaits thy days to come;
For virtue's light
In newer light
Awakens in thy home.

Gifts crowd on gifts,
When each one lifts
Receiver to the sky;
And God's great food
Of living food
Shall then be never dry.

The mantling cup
That sparkles up
With fancy's bubbling store,
Is poor compared
With that cup shared
With pilgrims at the door.

For they bring peace,
And such one which
Life's light would lose;
For angel food,
Comes gently down,
And smooths the path to bliss.

But when his food
Leaves selfish minds,
And charity is warm,
His feast is best,
His food best down,
And glory is his form.

And as we get
True comfort
From seeking brother's hand,
And we are comforted
When good abound,
For there are angel bands.

In winter's dearth,
In icy earth,
In snow's most dreary gloom,
Remember well
The hearts that dwell,
Yet feel dead winter's burn.

THE MORN OF SCIENCE.

Not far from thence where first the wild goat wandered,
When his lone footsteps sought the silent heath,
And stirred by the fire of black mud,
That burned along, and filled his brain with flame
And fiery creatures, on the other shore
Of Lethæ's silent wave, a plant there grew
Which watered in the slime and loved it well.

Apart from all is drew a mystic line,
And led a mystic life, a life of solemn,
Such as the robber made in his dim den
Of murderous rackets, or as the gambler
Leads at the table, when his wolfish eyes
Kat up the pool, and gorge his neighbor's life.

There grew it, and there grows it still, but now,
Or ere the moon has filled her quarter first,
And while her horn is young, and in so sharp
That like a dirk it stains the midnight air,
That plant is on the move; it grows in hell,
Or ere it grew in earth, and now to tell
How it came down, and fixed its roots below:

There were two men, two brothers; they did play
With scorpions of foul passion, and the one
Did strike the other with a dart of death.
That gave his heart's red gins an outlet, and
It watered down upon his thigh, and there
Congealing, crusted in the moldering air.

And so the crust grew harder, till at last
It shaped itself in crystalline device
Of many daggers, pointing each at each,
A mimic murder field; and then it fell
Into new dust, and then new things arose.

Horrible fungi, whose red lurid faces
Shone out like moonlight on a desert grave;
Such funguses as shed their midday vast
On trunks of trees that long have passed to earth,
And rot and rot away. These fungi, too,
Deciduous like the last, past off, and died,
And from the scum of their foul corpses rose
Another race of creatures, acid beetles,
Great horned and monstrous as the jaws of doom.
These creatures, too, had murder's brand upon them.
Murder was in them, and it lived a-through them,
And, had they gone to fifty generations,
Murder had been their all, parent and child.

But yet they died also, and from their ruin,
Their blacksome legs and brownsome villanous
Of intestinal substance, swarmed a race
Of newer creatures still, a vagrant race
Of winged vermin, that took light, and fed
Amid the flowers. What flowers? The flowers of night
And carrion's vegetation. There they spawned,
And sped their generations in their place.

Now, the last scene of all. From out the womb
Of these last vagrant creatures there arose,
By ancestry of murder, from the stings
Of old remorse, minds long laid in hell
In coffin of old vengeance, where they rot
And putrefy in most exceeding foulness—
There did arise a race of ruin strong.
A triple race, which with forked adder tongues
Smote earth into its core, into the womb
Spread universal all along the ground,
And earth conceived dire murder in a plant.
This was the *Acouite*, and this its birth.
In case it disappoint thee, then the theme,
And not the truth of song, is all to blame.

Throughout these voices of the wind, we find dashes of the same vivid imagination, the same quaintness and strength of expression which characterize the author's mind elsewhere. To say that they contain much of a trivial or puerile character, detracts nothing from their interest, as the exhibition of the pure and involuntary responses of a refined and highly cultivated mind working, under suspended self-personal control, from the dominion of the force called instinct.

Their infantile abandon comports strangely with the canon of well-trained criticism, but it stamps them with sincerity and discloses a glimpses of that rare sanctuary which is the birth-place of the poet.

LETTER FROM MR. REDMAN.

CINCINNATI, September 6, 1857.

BRO. PARTRIDGE:

Allow me your attention a few moments, to give you some idea of our time spent during our absence from New York city.

Our first stop was at Rondout, per engagement. On crossing the river at Rhinebeck, we found Bro. Smith in readiness to receive us, and by him we were conducted to the Mansion House, where we proceeded to make ourselves as comfortable as possible.

On the evening of July 27th, we commenced *séances* at the residence of Dr. Smith, who, by the way, is achieving great good, and gaining to himself laurels in the cause of clairvoyant healing. The time during my stay (four days) was pretty well occupied. Though comparatively few in number, the friends of Spiritualism in Rondout evince an even and steady determination to spread the truth far beyond their own rock-bound limits.

August 1. Proceeded by way of railway to Fonda, Fulton Co., and from thence by stage eight miles to Kingsboro, the birthplace of my spiritual development, and a manufacturing town of buck-skin gloves, etc. Spent one week with the friends in that locality, which with pure air, exercise and the development of spiritual strength, did not in the least diminish the average weight of the material.

From Kingsboro, I proceeded direct to Cincinnati, leaving the former place at 9 A. M., on the 10th of August, and arriving at the latter on the 12th, having stopped over night at Buffalo and Columbus. Everything was found in readiness at Cincinnati, and friends at the depot, through whose kindness I received all necessary assistance to make my stay one of pleasurable memory, not only to myself, but I hope to the large number who visited my rooms, and went away, believing with Hamlet, that "There are more things in heaven and earth than are dreamed of in their philosophy."

My stay in Cincinnati was two weeks, during which time I took the opportunity of visiting its suburbs, which, for want of words more expressive of its loveliness, I pronounce the most Eden-like of anything I have met with in my travels. The nurseries present a fine aspect of lively growth and thrift; and in more than one of those beautiful arbors did I wish we could have a quiet *séance*; for it seemed as though the Spirits of the flowers might speak, and tell us of their origin. Why not?

I received an invitation from Bro. Underwood, of Richmond, Indiana, to visit that place and spend a few days, during the Reform Convention, which was to take place on the 4th, 5th and 6th of the present month. In compliance with his invitation, I left Cincinnati the 31st of August, and arrived at Richmond in the evening, and took quarters at the "Huntington House." I judged from the present appearance of the proprietor, that the "Harmonial Philosophy" was a strange guest at his board; but, as a passenger on the cars remarked, "The crowd goes there,"—why not we? But I very soon, if not before, discovered that where the "crowd goes," Refinement and her handmaid, Progress, are not always one of the number.

The friends of our cause in Richmond, as estimated by Bro. U., number about seventy-five; and there was strong hope, not with myself alone, but by the friends generally, that my stay might double, perhaps treble, that number. But fate suddenly interrupted my progress toward the realization of that effect in a manner little looked for, as follows: The second day after my arrival, and when all seemed ready for the work, I accidentally pierced the joint of my right elbow with the blade of a large pen-knife. Feeling somewhat weary in the afternoon, I threw myself upon a lounge to rest, when I felt a stinging sensation in the arm, and upon examining (which it did not take many moments to do), I found the blade buried to the hilt in the very joint. I quickly withdrew the knife and bound up the wound, packed my goods and returned to Cincinnati, with much regret that we could neither enjoy the privilege of multiplying believers in Richmond or being among the number of the Convention. Therefore, at the time of writing, I am again in the Queen City; but you say, "You could not have materially injured your right arm and be so freely penning this, at so early a day after the injury." Indeed I could; we have a way of remedying physical injuries now-a-days. There are those whose mission seems to be that of "healing by the laying on of hands." On my arrival here, I was visited by such an

one, who, immediately on entering into my presence, began manipulating my arm in good earnest, although at the time unconscious of my lameness. After the process of manipulating had continued about fifteen minutes, the pain ceased, the swelling disappeared, and since that moment I have had the perfect use of my arm, as though nothing had happened, and naught is now left to commemorate the event but a three-cornered, frightful looking scar. I have no doubt, had the Spirits failed to send me relief, all my labors for the coming few weeks would have necessarily been suspended.

But I am intruding on your patience with such a lengthy journal of my experiences at one time. I will close by announcing that my return to 784 Broadway may be expected about the 1st of October. Fraternally thine, G. A. REDMAN.

S. C. HEWITT IN CLEVELAND, O.

CLEVELAND, O., Sept. 17, 1857.

BROTHER PARTRIDGE:

Mr. Hewitt has just closed his series of Lectures in this city, upon "The Great Coming Crisis." His audiences have been large and very respectable in character and intelligence. A new interest seems to have been awakened, not only among Spiritualists, but among others of liberal and thinking minds. I venture to say that no lecturer, who has ever been among us, has so deeply interested his hearers. He has also instructed them. It is impossible in a notice of this kind to convey any adequate or correct idea of the nature or character of these lectures. They need to be heard to be understood or appreciated. He possesses in a remarkable degree the happy faculty of making the most abstruse subjects quite plain to the most common understanding; and he seems to demonstrate, with almost mathematical accuracy, the soundness of his theory; and some who come with a disposition to laugh at some of his supposed fanciful positions—for instance, the birth of a new planet, also of a new moon to our earth—are forced to admit that if we can rely upon science and philosophy, and principles very generally admitted by all intelligent Spiritualists, there is verily a truth, a reality in his conclusions, which we may live to realize. They open an entirely new field of thought; and although entirely original with himself, he is made quite happy in discovering that other minds, known and acknowledged as learned and scientific, fully sustain him in some of the most important, and what may be thought chimerical, of his positions. However, as A. J. Davis was the first to publicly announce, clairvoyantly, the existence of an eighth planet, so is S. C. Hewitt the first to proclaim, as the result of his own reflections and reasonings, the probable birth of another planet and of another moon. Let it be noted down, and we will watch the result, and either here or in the Spirit-world, we will be a witness for or against these teachings of Mr. H.

His is the first rational philosophy disclosed to us, as explanatory of the various phenomena now occurring in the physical, political and moral world—whence this disease in the vegetable world, the potato rot, imperfect, diseased fruit, decay of trees; whence these cold winters and backward summers; whence, too, this almost universal disease and corruption in the commercial and political world. All these, and much more, he explains to you.

His lectures upon more common topics, and such as are usually heard in spiritual gatherings, possess great merit, and can not fail of interesting all who may listen to him. I consider him a great acquisition to our cause; and I hope for its sake, as well as for his own and their own, that Spiritualists, throughout the West especially, will embrace this opportunity to hear him. He is now lecturing in Laporte, Indiana.

JOHN M. STURGEON.

LETTER FROM WALLINGFORD, VT.

WALLINGFORD, Vt., Sept. 11, 1857.

FRIEND PARTRIDGE:

I have often wished I could contribute to the interest of your well-conducted paper by producing such facts and manifestations as would interest, but I must content myself by getting what good I can without doing any. As from time to time I have had the privilege of reading your paper and other spiritual publications, I have felt full, and have had views of heavenly and divine things. I have seen the adaptability of Spiritualism to meet the wants of the soul. It gushes forth as pure waters of life, that we may drink and be filled with all the fullness of God. * * *

The good people of Wallingford are determined that Spiritualism shall be kept out of the place, and spare no pains to carry out their object. About two years ago there was a medium who gave us some few manifestations, but she was made to think it unpopular, and so it died away. Miss Sprague gave us one very good lecture here, and that was all. It is hoped that some good lecturer will learn the state of things here, and come and labor here till this wickedness is done away. Should any one feel disposed to come, and eat bare to be considered unpopular, if he will call on me I will see that he is compensated. * *

The opposition that Spiritualism has met, is just what all observing minds might have expected. It was so in the days of our Savior, and there never has been an advance step taken since but what has been baptized with the same baptism. Truth, in order to be received, must be fashionable, and come from a popular source. There is such a charm in being thought fashionable, that I verily believe that should they at last find Heaven, and not find it hooped up in the brightest style, they will not stay there.

CHAS. STONE.

MRS. COAN'S TEST MEETINGS.

CHICAGO, ILL., September 12, 1857.

On the 12th September, 1857, just one year ago, to-day, Mr. and Mrs. Coan and the writer left New York for a tour through the New England States, for the purpose of holding a series of public spiritual meetings of a test character, through the mediocrity of Mrs. Coan. Since then, we have visited most of the principal cities and towns in Connecticut, Massachusetts, New Hampshire, Maine, New York, Michigan and the northern parts of Pennsylvania, Ohio and Indiana. We have held three hundred and thirty-one meetings in two hundred and forty-eight towns. Usually we have held but one meeting in a place, except in large cities, where we have had from two to four. We have generally had public manifestations seven nights in each week, without cessation, except for about three weeks, during which Mrs. Coan was obliged to rest for recuperation. In addition to Mrs. Coan's meetings the writer has on each Sabbath delivered one or two lectures on the Philosophy of Spiritualism, making an aggregate of over four hundred public meetings held by our party within the year.

We have in no instance burdened the brethren with the expense of our meetings. We have hired and paid for our halls, and settled our own hotel, advertising and other bills, relying on a small admission fee for remuneration. To be sure, in several instances the brethren have hospitably entertained us free of expense, and for these favors we feel truly grateful. We have also, in some few towns, had the town halls and liberal churches rent free. We are proud to say that we have everywhere been received with kindness and treated with respect so far as communities were concerned. Of course, individuals have been daily met, who, ignorant of the amenities of civilized life, presumed to stigmatize us as knaves and fools, only for the reason that we were honestly endeavoring to demonstrate that they had immortal souls. Perhaps, after all, we are mistaken in relation to such persons' immortality, as many of them scarcely exhibit soul enough to last out this life, to say nothing of the life to come.

During our tour we made the acquaintance of hundreds of as noble-hearted people as ever lived on this earth. Their kind and affectionate counsel and warm tokens of fraternal sympathy, will never be forgotten by us. If such persons are possessed of the devil, then the devil has had his pick out of God's own children, and will have more angels in hell than can be counted in heaven.

We rest in Chicago a few days, and on 24th inst. commence a tour through Illinois and Wisconsin, hoping to return to New York about the last of December.

JOHN F. COLE.

SILENT EVIDENCES.

BROTHER PARTRIDGE:

I have often had the question asked by skeptics, What evidences have you that you are a medium for spiritual manifestations? In answer to the question, I simply state three facts. Not long since, as I was in Mr. B's shop, he was speaking about wanting a man to paint, varnish and ornament chairs. I immediately received the impression that a Mr. S., residing in Hamilton, would work for him. I also received the impression that his previous employer, Mr. K., was dead, and Mr. S. was about to seek a place to work. I told Mr. B. that if he would write to Mr. S. he could obtain his services. He accordingly wrote, and when the answer came my impressions were confirmed to the letter, both in regard to his working for him and the death of his former employer, Mr. K.

One week ago to-day, I was at my brother's, and whilst in his shop I received the impression that he would saw his hand, but not seriously. Though placing implicit confidence in the impression, I said nothing about it. Last Thursday, Mr. S. was at my other brother's, and my elder brother was there, with his thumb sawed—the accident having occurred on the next day after I was there.

The third case was as follows: A Miss F. was living at my house last summer; one Saturday she went home, and when she returned on Sunday, she was sick with a severe pain in her side, so that she could scarcely sit up. I took her hand and immediately saw that she had met with an accident, as follows: She stopped at Mr. W.'s, and in attempting to get a chair away from Mr. W.'s son, she hurt her side. I stated to her the number of persons in the house, and the positions they occupied, and the remarks that her mother made in regard to her returning home before she felt better. By two sittings she was relieved of her distress.

Such are a very few of the hundreds of silent evidences which I have of the presence of Spirits. I am not foolish enough to suppose that I have arrived to that degree of perfection to receive impressions from God, except through his natural revelations. Consequently, I am forced to attribute these impressions to my Spirit friends.

MORRIS, OSBORN CO., N. Y.

DAVID D. STURGEON.

DIRECT INTERCOURSE WITH A SPIRIT.—Dr. Gray, of this city, relates an interview which Dr. Fowler (a student of Dr. G.) recently had with the Spirit of Dr. Gray's daughter, now in the Spirit-world. She suddenly appeared to him in the brilliant gas-light of his room, after he had been for some time reading, and as he was about to retire to bed. The appearance seemed to address the external eye in the same manner as did the furniture of the room; and he had a somewhat protracted interview with her, during which she addressed him, as it seemed, in an externally audible voice. Her final disappearance was as sudden as had been her presentation. Some of our readers may recollect a statement published about three years ago, concerning the particulars of a similar interview which Mr. F. had with several Spirits, during which, by the aid of a singular apparatus they brought with them, they floated him in the air, and produced various writings in several different languages, and which are preserved to this day.

Nothing is lost—the drop of dew
Which trembles on the leaf or flower,
Is lost exhaled to fall anew.
In summer's thunder shower—
Perchance to shine within the bow,
That fronts the sun at close of day,
Perchance to sparkle in the flow
Of mountain far away.

Nothing is lost — the tiniest seed
By wild birds borne, or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

To memory's altar bring
 No words—of harsh or kind,
 Unuttered, they are not forgot;
 They leave their influence on the mind,
 Pass on, but perish not.
 No words—of good or ill
 They have their power scarce understood;
 Then let us use our better will,
 To make them rise with good.

INTERESTING TO FATHERS OF FAMILIES.—CAN A CHILD LIVE WITHOUT CLOTHING?—The following account of an extraordinary experiment, recently made by a parent with his infant child, for the purpose of ascertaining whether he can dispense with clothing, is taken from *The Daily Evening Mail*:—“One of the ancient Britons has often been

The subject of the costume of the ancient Greeks. Those who opine that it has been asserted that they were naked. Those who oppose that view, adduced as reasons the coldness and variable nature of the climate. The question has been set at rest by an experiment which has recently been made on a child at St. Anne's, Blarney, near Cork. The child is 14 months old, and is the son of Mr. —, who de- termined to ascertain what the human frame would bear. The child is perfectly naked night and day; he sleeps without any covering, in a room with the thermometer at 33 degrees; from this he goes into a bath 118 degrees; he sometimes goes to sleep in the bath; he is per- fectly indifferent to heat or cold, is lively, active, cheerful and intelli- gent; his appearance constantly reminds the observer of the best of art; his form is like that of a statue, his features are the work of the best artists of our best painters and sculptors. Therein is the *beau idéal*; his features are the reality. His simple, natural, easy, graceful and ever varying postures are charming. He arrests the attention and commands the admiration of all who see him. The peculiar character of his skin is very striking; it is exquisitely healthy and beautiful. It may be com- pared to the texture of the sun streaming through a painted window.

During the progress of the experiment he has cut three teeth without manifesting any of the disagreeable symptoms usual to children in that condition. He appears to be quite insensible to pain. Occasionally he has an ugly fall, but not a sound escapes from his lips. His manners, demeanor and general behavior are equally striking. His mode of sitting a person is to take the head in a graceful manner and kiss it. He is under the complete control of his father, and is perfectly quiet during meals, and also whenever he is told to be so. He goes about all day amusing and occupying himself in a quiet way. No one accustomed to children would know there was a child in the house. No incredible or these results that some of the residents of St. Anne's regard the whole matter with mingled feelings of horror, amazement and wonder.

* He has two meals—generally boiled rice, which is put on a napkin on the ground, and he picks it up in the last grain. After that, wheaten flour cake with butter, and a cup of milk which he drinks. While eating his rice he looks a different being; there is at once a pride and an enjoyment of performance. He has the air of an orator addressing an audience.

During the day he goes to sleep when he likes, merely lying down on the floor. The attitude he assumes in sleeping is that of the Muslim, making prostrations—on his knees with his hands spread out before him, which could not be if he suffered from fatigue; but his muscles are too hard for that. It is this means he concentrates the caloric (and they get frightfully cold to the touch) however cold, the limbs the contrary, mottled red; the joints are always warm. The problem of pleasant sensations, and a corresponding desensitizing of those of the contrary. The intensity of the enjoyment which he derives from contact with the skin, is only equalled by the insensibility of the flesh. We have never known him since his exposure to extreme cold.

PROHIBITING THE BIBLE.—Henry VIII. by royal proclamation, forbade the general reading of the Bible by the laity. He made exceptions, however, in favor of the Lord Chancellor, the Speaker of the House of Commons, and captains in the wars, who may need to quote it "in house or garden publicly or otherwise." A nobleman "may read it in his house or garden quietly or of good order." A merchant "may read it to himself privately." Ladies of quality may read it to themselves; if it were a torpedo, or something of that sort. His daughter, Queen Elizabeth, had also her leading to the old order of things. She would not permit any ridicule to the old order of things. She would dash at the new, when Nowell, Mary or the sign of the cross, or the sign of the cross, she called out.

DADD THE EXPENSE.—The following occurred recently at a church which has, we are told, something of a reputation for its noisy mode of worship. During an evening prayer-meeting, one member was spitting on his hands, and shouting at the top of his voice, whilst a number of other members were chiming in, endorsing what the pray- member said, and joining in the entirety and supplication by such more animated, more enraptured, beseechingly supplicating and im- member said, "do Lord," "yes Lord," etc.; the praying member went on with his prayer, growing more and more excited, ploring, saying, "come down here, Lord, come right down among us, come right here to night, come right here through the roof!" another member equally excited and enthusiastic, and who it seems was en- vied away by the shouting brother, and had the tantrums about as bad, here joined in, and said, "Yes, come Lord, right down through the roof, and I'll pay for the shingles!"—*Syracuse Standard.*

MARRIAGE OF TWO MUTES BY A MUTE CLERGYMAN.—In the city of Washington, on the evening of August 5th, was witnessed such a wedding party and such a marriage ceremony as perhaps never occurred in the United States certainly not to the State of Kentucky. Mr. John Blount, the bridegroom, is a deaf mute, who was brought up in Alabama, but received his education at the Kentucky Institution for the Deaf and Dumb at Danville, where he is at present an accomplished and highly respected instructor. He is a tall and fine looking specimen of a man, and is a gentleman in every sense of the word. Miss Lucetta Ann Howland, the bride, is also a deaf mute. She was educated in the Institution at Danville, and would pass for a beautiful and accomplished lady in any circle of society.

Mr. and Mrs. Wm. Hongland, the parents of the bride, at whose home the marriage took place, are also deaf mutes. They received their education some twenty five or thirty years since at the same institution. They have three other children, two of whom hear and talk. Their youngest, a little boy of nine years old, is like the bride, a mute, and expects before long to go to the same institution to obtain that inestimable blessing—a good education—which his father, mother and sister have received before him.

There were also present as invited guests some twelve or fifteen educated natives, all of them present or former pupils of the above-named institution.

The attendant, the bride, Miss Mary Boyd, from Harlan county, was a modest, beautiful and elegantly dressed a lady as adorned any drawing room. She was formerly a class-mate of the bride. Other young ladies who were mutes were present, who attracted marked attention by their person and character as well as by their superior intelligence. Young gentlemen also were not wanting, of fine appearance, education and manners to lend interest to the occasion. In addition to the mutes, many were present who, from intercourse with the family of the bride, or in some other way, had become familiar with the sign language, so that the conversation of the evening was held chiefly in the beautiful pantomime of the deaf and dumb.

But that which perhaps gave the most peculiar interest to the occasion was the fact that the marriage ceremony was performed in the strange language of the deaf and dumb. The officiating clergyman was the Rev. S. B. Check, Vice principal of our State institution at Danville. The word was uttered during the whole ceremony, the prayer, the pronouncing the marriage covenant, the benediction, and the blessing at the wedding feast, were all in the graceful and eloquent, though awkward language of gesture, the language of the deaf and dumb.

The mutes who were present all testified their peculiar delight, saying that they had often witnessed marriages before, but had never understood what was actually said and done until this occasion. It was, taken altogether, emphatically a mute festival, in which all parties present were delighted, and which furnished a most striking exemplification of what has been done, and can be done, for the unfortunate.—*Louisville Journal.*

DISCOVERY OF A NEW PRINCIPLE IN GUNNERY AND PROJECTILES.—We learn that a patent has just been issued to Capt. L. McConnell, of Illinois, for an improved new shaped ball, suited to every species of firearms, from a pistol to a cannon of the largest size. The discovery consists in the peculiar formation of the ball, being so made as to give it a spiral motion when fired from a smooth bored gun, the same as it would take if fired from a spiral grooved or rifle barrel. The inventor discovered that a ball the exact shape of an egg, thrown with the large end foremost, would keep that position, and would not revolve or turn over in its flight as the Minie ball, thrown with the small or lightest end forward, is liable to do. He also discovered that by putting upon a ball of that shape spiral grooves of a peculiar shape and angle, the force of the atmosphere acting through these spiral grooves, when the projectile is put in motion, gives the same a spiral or twisting motion like a rifle ball thrown from a twisting grooved barrel. The result is, that the ball flies on a straight line, and does not oscillate from side to side, as an ordinary round ball is known to do when thrown from a smooth bored gun. Thus the certainty of the rifle is attained, at a far greater distance, and with less force applied, than can be attained with a round ball when thrown either from a rifle or a smooth bored gun. In this invention the rifle-grooving is *upon* the ball and not *in* the gun, and the spiral motion is communicated to the ball by atmospheric pressure upon its surface, and not by the gun from which it is thrown, as in the ordinary rifle.

THE CITY PRISONS. Rev. Charles Spear, Editor of *The Prisoner's Friend*, delivered an address in Rev. Dr. Chapin's Church, on Sunday morning, on the "Penal Institutions of the United States and Europe." He began with a description of the City Prisons, and contending that the only safe utterly unfit for a place of confinement. In answer to a correspondent who questioned his remarks about that famous prison, Mr. Spear gives the following statistics from the report of commitments in 1866:

First District Prison, total Males	12,171	
First District Prison, total Females	2,676	21,247
Second District Prison, total Males	2,462	
Second District Prison, total Females	1,000	3,462
Third District Prison, total Males	2,223	
Third District Prison, total Females	746	2,969

Total	27,678
Total Males	16,836
Total Females	10,822-37,678

For intoxication, the whole number I find to be in all the three prisons, 10,113. And I also find that in the First District Prison, the large number of 624 persons, including both sexes, were committed for intoxication between the ages of 10 and 20.

The whole structure should be torn down and sold to the highest bidder. It would bring an immense sum. A prison might then be erected, might prove reformatory, and where labor might be introduced, and where the officers could more easily perform their responsible duties. On all these remarks, I have no design to express a word of disrespect to the officers. They are men who treat me with the utmost courtesy, and as to the Ten Governors, I do not know either of them even by name. I only hope, if this controversy is continued, that my opponent will write out his name, if he has courage enough to risk it.

CHARLES SUPPARE.

MONEY AND COMFORT.—John Jacob Astor once observed that a man with five hundred thousand dollars might begin to feel comfortable. The son of that millionaire has now an income of three thousand dollars a day, or a million and ninety-five thousand a year; but he is not comfortable by a long way; he has the gout, it is said, so bad that he is to diet himself on Graham bread. Perhaps five hundred thousand dollars is the comfortable mean, when past difficulties have been conquered, and future anxieties provided against, an individual can afford to enjoy the present.

The Spiritualist. **RECEIVED**—In riding from Newburyport to Amesbury Mills, soon after passing the Powder river, one sees on the left hand a beaten track with some steps upon a hill, a little back of the road. Here is one of the footprints of modern Spiritualism. That way is trod by a lady in the neighborhood used to a spring, whose waters are for the healing of all people. This lady had revealed to her that such a spring existed, and could be discovered at midnight. She sought it, but failed to find it. Another, a healing medicine, made the attempt, and coming to a stage, hoisted rap on the same, and in the darkness of midnight turned it and discovered the waters flowing from a pure spring in the hill-side. This water has been applied in cases of sickness, but we have never heard of its effecting any remarkable cures. It is frequently bottled up and sent to the sick in distant parts, and perhaps it is quite as good as Florida water. Once was the time when the physicians prescribed water in many cases of disease, but it is now generally allowed, and perhaps it is quite as safe as any medicine; but that anybody should believe that healing waters had been pointed or rapped out to them by the Spirits of the dead shows how strong this delusion has taken hold of some minds, and fully prepares us to believe the old stories about witchcraft and the dealings with witches, that have heretofore appeared so strange to us.—*Newburyport Herald.*

THE LONDON TIMES.—This newspaper is printed in an antique, dingy looking building in Printing House Square, and the rooms are all low, dark and unlighting. Eighty-eight compositors are always at work on advertisements, and forty-three more work on parliamentary debates and other matter. These one hundred and thirty-one compositors receive each two pounds ten shillings weekly, or about twelve dollars, making the weekly expense for compositors on the paper about \$1,516. This is nearly double the expense on the paper in New York which employs the most hands, the New York Herald, where the bills for this item rarely exceed \$900 per week, and the average number of hands at work at any one time is not over fifty. We are inclined to attribute the great difference in expense to the system of paying by the piece, and subbing, thus saving the expense of keeping a large number of week hands on wages, whether there is work for them or not. Four *foreigners* are required to work off the morning edition of the Times, and to take advantage of these four presses the forms are regularly electrotyped. The daily edition of the Times is 63,000. It is worked off on Applegate's Presses, which are said when running at full speed, to be able to print ten thousand impressions per hour. The four presses would therefore run off the edition in a little over two hours and a half. It is said they have ordered a pair of Roe's Lightning Presses.

SLANDER.—Yes, you pass it along, whether you believe it or not—that one-sided whiff per against the character of a virtuous female. You don't believe it, but you will use your influence to bear up the false report and pass it on the current. Strange creatures are mankind, how many reputations have been lost by surmise—how many hearts have been chilled by whisper—how many benevolent deeds have been chilled by the shrug of a shoulder—how many individuals have been shamed by a gentle, mysterious hint—how many chaste bosoms have been wrung with grief at a single nod—how many graves have been dug by false report. Yet you will pass the slander along. You will keep it before water with a wag of your tongue when you might sink it forever. Destroy the passion for tale-telling, we pray. Let not a word that may injure the character of another, be determined to listen to no story and is repeated to the injury of another, and as far as you are concerned, the slander will die. But tell it once, and it may go as on the wings of the wind, increasing with each breath, till it has circulated through the State, and has brought to the grave one who might have been a blessing to the whole world. —*American Democrat.*

GRAPE CULTURE IN CALIFORNIA.—This branch of industry is receiving great attention in the mountains. The Sonora Democrat says the surrounding hills there rise to a considerable height, with smooth surface and gentle slopes, forming a vast amphitheatre. These hill-sides are covered with a rich vegetable mold, mixed with decomposed lime, and are admirably adapted to the cultivation of the vine, as ditches have recently been made along their crests which will afford means of irrigation. A few small vineyards have already been planted on some of these localities, and give promise of soon yielding us an abundance of delicious grapes. The vines all look remarkably healthy, and those two years old from the cutting are now in bearing. These hills and the climate resemble the best vine-growing districts in Spain and the South of France. In the vicinity of Placerville, too, grape-vines and peach trees everywhere give promise of an abundant yield of fruit.

HUMAN ELEVATION.—“I know,” says Channing, “but one elevation a human being, and that is the elevation of the soul. Without this, matters not where a man stands, or what he possesses; and with it towers—he is one of God’s nobility, no matter what place he holds in the social scale. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being consists in the exercise, growth and energy of the higher principles and powers of his soul. A bird may be shot upward the skies by a foreign force, but it rises in the true sense of the word only when it spreads its own wings, and soars by its own living power. A man may be thrust upward in a conspicuous place by outward agents, but he rises only so far as he exerts himself and expands his mental faculties, and he ascends up by a free effort, to a noble region of thought and action.”

FAGGOTS FOR HERETICS.—The Aldgate church in London has a fund bequeathed to it in the dark days of persecution. Its specific purpose is to purchase faggots, not to warm the cold or prepare food for the hungry poor, but to *burn heretics*! Some centuries have now passed, and the supply has so far exceeded the demand, that there is no more room for storing away the abundant faggots. The trustees of the fund are said, now give away the proceeds, to keep alive the poor, and comfort, and save the very class that a different age had consigned to the stake. —*N. Y. Observer.*

CHLOROFORM AMONG VERMIN AND INSECTS.—The French are decidedly at the top! A Frenchman has recently applied chloroform in destroying vermin and insects with perfect success. M. Deyre's invention consists in introducing seriously with the fumes of chloroform, which is cooled down in ice-balls to a freezing point of Lyon and Constantinople, a bait of cheese, which is so tempting to rats and mice, to keep the rat employed long enough to inhale a sufficient quantity of the anesthetic agent to put him to sleep. He is then taken and "one for all" is the name of his canor max delate.

COULD SENTIMENT.—Condemn no man for not thinking as you think; every one enjoy the full and free liberty of thinking for himself; every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind of violence, to the spirit of persecution. If you can not reason, or persuade, or win to the truth, do not attempt to force him into it. If love will not compel him to come, leave him to God the Judge of all.—*John 8:12.*

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Mrs. BECK, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 A.M. to 10 o'clock, and from 2 to 4 P.M.

A. B. SMITH, Roadout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. ANN LEAH BROWN, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 2 to 3 and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

Mrs. S. ROGERS, Seer, Psychological and Healing Medium, 44 Delancy street. Hours 10 to 12 A.M., 2 to 3 and 7 to 10 P.M.

NEW JERSEY.

Mrs. LOREN L. PLATT, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

CONNECTICUT.

Mrs. J. R. METTLER, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop-street, Hartford.

Mrs. CAROLINE E. DORMAN, Clairvoyant, residence, 123 Grand street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

RHODE ISLAND.

Mrs. H. T. HUNTLEY is a Trance Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

MASSACHUSETTS.

Miss E. MAY SMITH is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

Mrs. W. R. HAYDEN, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward Place, Boston.

Miss FRANK BURNHAM, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson street.

Mrs. B. K. LITTLE (formerly Miss Ellis), Rapping, Writing and Trance Medium has opened rooms at No. 45 Elliott street.

Miss A. W. SNOW, No. 104 Tyler street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

Mrs. E. W. SIDNEY, Medical Clairvoyant and Spirit Medium, rooms, Fitchburg, Mass. Terms for an examination and prescription, \$1.

VERMONT.

Mrs. MARY H. BROWN, Medical Clairvoyant and Healing Medium, South Royalton, Vt., will be happy to wait on the sick and afflicted.

NEW HAMPSHIRE.

CHARLES RAMSDALL, Clairvoyant, Writing and Psychometric Medium, 19 Elm street, Nashua.

MICHIGAN.

Mrs. C. M. TUTTLE, who has for some three years been before the public as a highly acceptable trance lecturing medium, will answer demands upon her services in the above capacity. Address Albion, Michigan.

OHIO.

Miss ANNE DENTON CRIDDER, Psychometer and reader of character. Accuracy warranted. Terms, \$1. Address, Dayton, Ohio.

WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Charles Partridge, publisher and proprietor, 343 Broadway N. Y. Terms, \$2 per annum.

NEW ENGLAND SPIRITUALIST; Editor and publisher, A. E. Newton, 15 Franklin street, Boston. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albrow, Buffalo, N. Y. Terms, \$2 per annum.

THE TRUTH SEEKER; Editor and proprietor, A. P. Bowman, Angola, Steuben Co., Indiana. Terms, \$1.50 per annum.

NORTH WESTERN EXPLORER; Ira Porter and J. C. Smith, Editors and proprietors, Waukegan, Ill. Terms, \$3 per annum.

SPIRITUAL CLARION; Mr. and Mrs. Uriah Clark, Editors and proprietors, Auburn, N. Y. Terms, \$1 per annum.

WEEKLY MEDIATOR; J. M. Barnes, Editor. Published by the Progressive Liberal Printing Association, Concord, O. Terms, \$1.50 per annum.

THE VANGUARD; Wm. Denton, Editor and proprietor, Dayton, O. Terms, \$1 per annum.

WEEKLY SPIRITUALIST, Marysville, California; L. N. Ransom, publisher. Terms, \$5 per annum.

THE BANNER OF LIGHT, Boston.

THE SPIRITUALIST; L. S. EVERETT, Editor and Proprietor, Cleveland, O. Terms, \$2 per annum.

PRACTICAL CHRISTIAN; Adin Ballou, Wm. H. Fish, and Wm. S. Hayward, Editors, and publishers, Hopkendale, Mass. Terms, \$2 per annum.

SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY; Joel Tiffany, Editor and proprietor, New York. Terms, \$1 per annum.

THE PRINCIPLE, (monthly,) Conklin & Lansing, Editors and Proprietors, Baltimore. Terms, 50 cents per annum.

HERALD OF LIGHT, (monthly,) Rev. T. L. Harris, Editor. Published by the New Church Publishing Association, New York. Terms, \$1.50.

LE SPIRITUALISTE DE LA NOUVELLE ORLEANS, (monthly,) Joseph Barthe, Editor New Orleans. Terms, \$2 per annum.

EL ESPERANZA, (monthly,) Seth Driggs, Editor, Caracas, Venezuela, South America. Price, a half real per number.

JOURNAL DE L'AME, (monthly,) Docteur Reisinger, Editeur, Geneva, Switzerland.

BRITISH SPIRITUAL TELEGRAPH, Kelghey, Yorkshire, Eng.

STATE OF NEW YORK.

SECRETARY'S OFFICE, Albany, August 31, 1857.

TO THE SHERIFF OF THE COUNTY OF NEW YORK:

Notice is hereby given, that at the GENERAL ELECTION to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Joel T. Hendley.

A Comptroller, in the place of Lorenzo Burrows.

An Attorney General, in the place of Stephen B. Cushing.

A State Engineer and Surveyor, in the place of Elias Seymour.

A Canal Commissioner, in the place of Stephen Clark.

A State Prisoner, in the place of Henry Fitzhugh.

An Inspector of State Prisons, in the place of Norwood Bowne.

A Judge of the Court of Appeals, in the place of Hiram Denio.

All whose terms of service will expire on the last day of December next.

Also, two Justices of the Supreme Court for the First Judicial District, in the place of William Mitchell, whose term expires December 31, 1857; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James R. Wadling.

Two Justices of the Superior Court, in the place of Joseph S. Bosworth and Thomas J. Oakley, deceased.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Justice of the Marine Court, in the place of Florence M. Carthy.

A Justice of the First District in the City of New York, in the place of James Green.

A Justice of the Second District in the City of New York, in place of Bartholomew O'Connor.

A Justice of the Third District in the City of New York, in place of William B. Meech.

A Justice of the Fourth District in the City of New York, in place of William A. Van Cott.

A Justice of the Fifth District in the City of New York, in place of John Anderson, Jr.

A Justice of the Sixth District in the City of New York, in place of Anson Wells.

A Justice of the Seventh District in the City of New York, in place of Thomas Pearson.

A Police Justice of the First District in the City of New York, in place of James H. Welsh.

A Police Justice of the Second District in the City of New York, in place of Matthew T. Brennan.

A Police Justice of the Third District in the City of New York, in place of William L. Wood.

A Police

